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THE

MISSIONARY REGISTER

FOR THE YEAR

1813:

CONTAINING AN

ABSTRACT OF THE PROCEEDINGS

OF THE PRINCIPAL

Missionary and Bible Societies

THROUGHOUT THE WORLD.

VOL. I.

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ADVERTISEMENT.

IT is the wish of the Editors of this Work to furnish a brief but satisfactory view of the progress of Divine Truth throughout the world. This little volume contains many important documents on that subject. By somewhat enlarging the quantity of matter, and adopting an improved arrangement, the Editors hope to be able to attain their object as fully as their limits will allow.

While *particular* attention is paid to the proceedings of the Church *Missionary* Society, the principal transactions of all similar *institutions* will be recorded; and they will be left to report these transactions chiefly in their own words.

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Missionary Register.

No. 1. JANUARY, 1813. Vol. I.

AN APPEAL, PARTICULARLY TO CHURCHMEN, ON THE DUTY OF PROPAGATING THE GOSPEL.

OF all the blessings which God has bestowed upon mankind, the Gospel of our Lord and Saviour Jesus Christ is the greatest. It is the sovereign remedy for all the evils of life, and the source of the most substantial and durable benefits.

Under its benign influence, *the understanding* is illuminated by the light of truth; pure and holy principles are implanted in the heart; the passions, those fruitful causes of vice and misery, are regulated; the whole conduct is reformed; peace reigns in the breast, and a well-founded hope beyond the grave soothes the sorrows of life—fallen man becomes a new creature, happy in himself, fulfilling the will of his Maker, and living to his glory.

In SOCIAL and in CIVIL life also, wherever the Gospel is cordially received, its benefits are equally experienced. The husband and wife, the father and son, the master and servant, at once learn from it their respective duties, and are disposed and enabled to fulfil them. Human intercourse is sweetened by the charity which it inculcates. A mild and

equitable spirit is infused by it into legislation and civil government. Rulers become the fathers of their people, and subjects cheerfully yield obedience. Civilization is promoted upon sure and permanent principles, and nations are taught by it to dwell in friendship with one another.

Such are the benefits which Christianity is calculated to diffuse in the world. But these are its least blessings. It not only meliorates the state of man in society, but it saves his soul. It cancels his guilt, reconciles him to God, raises him from death to life, makes him an heir of the kingdom of heaven, and crowns him with glory and immortality.

It has pleased God to awaken, of late, a general zeal for the propagation of Christianity through the world. Various denominations are exerting themselves in this great cause.

Yet let us not forget what we owe to those excellent men who rescued, during a long season, the Protestant Church from the reproach of utter inattention to the case of the Heathen. Diversified and successful exertions were made, from the year 1647, by the "Society for propagating the Gospel;" from 1706, by the Danish Missionary College; from 1714, by the "Society for promoting Christian Knowledge;" and, from 1732, by the Church of the United Brethren. Let us pay the debt of gratitude to these venerable bodies. It will become us, rather to take shame to ourselves that we did not earlier imitate their example, than to reproach them for not having made greater exertions. At the hands of Englishmen, the Established Church justly claims her share of praise; and those venerable Societies in her communion, which, for so many years, sought the conversion of the Heathen while their spiritual

wants attracted but little notice in other quarters, are now reaping somewhat of the reward of their patient labours in the applause and imitation of the Christian World.

The close of the eighteenth century, and the beginning of the nineteenth, will be ever memorable in the history of the Church, for the diffusion of this zeal, and for the establishment of various new Societies, which give full promise of becoming important instruments in the conversion of the world.

To the kindling of this flame the Church may be considered as giving the first impulse. The suggestion and establishment of Sunday Schools, by two worthy gentlemen of Gloucester, Mr. Raikes and Mr. Stock, excited a zeal for the Christian Education of the young, which soon began to act in various directions; and, combining with other circumstances, may be considered as the occasion, in great part, of awakening the Christian World to an anxiety for the salvation of the Heathen.

The BAPTIST DISSENTERS have, since the year 1790, supported a successful Mission in the East. The WESLEYAN METHODISTS have long laboured, with indefatigable exertions, in the West-India Islands. The (LONDON) MISSIONARY SOCIETY has sent Missionaries to the Islands of the Great South Sea, to the Hottentots at the Cape of Good Hope, and to other parts of the world. Societies likewise in SCOTLAND, and in various parts of AMERICA, and in other places, are all pursuing the same grand design of advancing the kingdom of Christ among the Heathen.

In the UNITED CHURCH OF ENGLAND AND IRELAND, two venerable Societies, before mentioned, have long been engaged in the excellent design of

propagating Christianity abroad: the "SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE," and that for "THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS:" but the efforts of these Societies have been limited to particular objects; the one having been formed with another view, and having only incidentally directed its attention to a few places in the Indian Peninsula, and the other having limited its exertions altogether to the British Colonies.

It were much to be wished that the liberality of Christians in general, and more especially of the Members of the Church, would enable these two Societies to extend their exertions among the Heathen. Abundant opportunities of employing the most ample funds are offered, in the West Indies in particular, to the Society for propagating the Gospel; and in the Peninsula of India, to that for promoting Christian Knowledge.

Many Members of the Established Church, participating in the increased concern for the salvation of the Heathen, and aware that the restricted objects of these two venerable Societies left open to the exertions of the Church immense portions of the heathen world, and judging it probable that a Society with the exclusive object of evangelising the Heathen would meet with the hearty support of the pious Members of their own body, formed themselves, in the year 1801, into such a Society: and the continent of Africa, and almost the whole of the East, being still open to the missionary labours of the Established Church, the Society assumes its name of CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, from this extensive field; not however considering their name as binding them to exclude their

attempts from any other unoccupied place which may present a prospect of success to their labours.

The continent of Africa is supposed to contain 100 millions, perhaps 200 millions, of inhabitants. Asia is computed at 500 or 600 millions. All these, with a few exceptions, are either Heathens, who know not God, or blind followers of the false prophet Mahomet. It is also matter of extreme regret, that the intercourse between them and nations called Christian has tended to confirm their prejudices against Christianity; the professors of which they have too often found to be distinguished by their rapacity, violence, and cruelty.

In the support of this great cause you are now invited, Christians, in the name of the Lord Jesus Christ, to unite with those who are endeavouring to remove the reproach of negligence from your country. The *honour* of your Divine Master demands it at your hands. To you the bread of life has been liberally dealt: learn to *impart* a portion of that bread to your perishing neighbour.

On all the Members of the Established Church, the Committee would press the consideration that THIS IS THE ONLY SOCIETY IN THAT CHURCH, WHICH HAS FOR ITS EXCLUSIVE OBJECT THE EVANGELIZING OF THE HEATHEN WORLD.

There existed, before the formation of THIS Society, no Association of Members of the Established Church, with this exclusive object. As a Church—the pillar and ground of the Protestant Faith—we have been too justly reproached with want of zeal for the diffusion of Christianity. The Church of Rome, with whatever mixture of secular motives, has done more to make known the name of Christ

among the Heathen than all the professors of the Reformed Faith: and, of all the nations professing that faith, Great Britain has laboured far less in this great cause, in proportion to her means and opportunities, than any other state. While, therefore, other bodies of Christians among us are strenuously exerting themselves to remove this reproach from our land, let the UNITED CHURCH OF ENGLAND AND IRELAND assume that share in these exertions which becomes her! It was with the view of associating her members in this holy work, that the present institution was formed.

There is no need here for unholy rivalry. The wide world is before us. There is more than room for all the efforts which the various bodies of Christians in Europe, in America, and in the East, may be able to make for ages to come: five or six hundred millions of Pagans and Mahometans in Asia, and one hundred millions (if not double that number) in Africa, are perishing for lack of knowledge!

The providence of God has weakened the Church of Rome, made her tremble for her own existence, shut her up from making any efforts even to maintain the missions which she had established, and suffered her professed children to alienate to their own ambitious schemes the revenues by which those efforts were supported; yet, in the mean while, in the Protestant Church, of the United Empire in particular, a holy zeal has been kindled for the salvation of the Heathen. An earnest desire to diffuse the knowledge of the Scriptures has pervaded every part of the Empire; is discovered throughout the Continent itself, wherever the Christian Mind is left at liberty to express its feelings; and animates both the Western

and the Eastern World! The field of labour is most ample: the prospects of usefulness are great: and the call on Christians in general, and particularly on the Members of the Church, is now made with a confident expectation that it will be felt and answered.

Let every man give as he is able, to all such institutions as aim with simplicity at the same great object. It cannot be expected, that the conversion of the world will be effected but by the simultaneous efforts of various bodies of Christians; yet Christians may be allowed to support, and in truth ought to support most strenuously, the efforts of that body to which they have, of deliberate choice and settled conviction, attached themselves.

CHRISTIANS! the obligation, which lies upon you to join in this sacred cause, is infinite. Your own ancestors, in this very island, once worshipped dumb idols: they offered human sacrifices; yea, their sons and their daughters unto devils: they knew not the truth: they had not heard of the name of Jesus: they lived, they died, without hope, and without God. Before the preaching of the Gospel of Christ, no Church here existed, but the temple of an idol; no priesthood but that of Paganism; no God but the sun, the moon, or some hideous image. To the cruel rites of the Druidical Worship, succeeded the abominations of the Roman Idolatry. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Maiden, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St. Peter's now stands, the temple of Bellona; in London, on the site of St. Paul's

Cathedral, the temple of Diana; at Westminster, where the Abbey rears its venerable pile, a temple of Apollo*. But, mark the contrast: you now are a favoured nation: your light is come: the glory of the Lord is risen upon you: all those heathen rites have ceased: the blood of the victim no longer flows: an established Christian Church lifts its venerable head; the pure Gospel is preached: ministers of the sanctuary, as heralds of salvation, proclaim mercy throughout the land—while civil and religious liberty have grown up under the benign influence of the Gospel, that sacred tree, the leaves of which are for the healing of the nations.

CHRISTIANS! *to whom, under God, do you owe all these blessings? You owe them to that man who was the first Missionary to Great Britain. He came with his Bible and his life in his hand, ready to be offered.* He came with the love of God shed abroad in his heart, willing to die for His sake who had died for him; seeking not yours, but you; inspired with holy ambition to be the means of translating you from the kingdom of Satan into the kingdom of God's dear Son. He came supported by the ALMS of the Church, and the PRAYERS of all the faithful in Christ Jesus, who greatly longed for you in the bonds of the Gospel.

The obligation, which once was thus conferred on you, you are called on now to confer on others. Every blessing which you now enjoy whispers, *Freely you have received, freely give.* All the Church of Christ expects it. Nations yet in darkness, taught to regard your island as the seat of religion, liberty, and

* This survey of ancient British Idolatry is taken from a Sermon of Dr. Plaifere, preached, in 1573, before the University of Cambridge.

wealth, expect this boon at your hands. Holy Angels, who rejoice over a sinner that repenteth, expect from your pious exertions an increase of their joy. The Church triumphant now in glory, the spirits of the just made perfect, the goodly fellowship of the prophets, the noble army of martyrs, and the ambassadors of Christ, who once laboured in word and doctrine on earth, now look to you, *in these latter days*, by your zeal, liberality, and activity, to increase the number of the faithful; to collect the scattered sheep of the good Shepherd; to fulfil the object of their prophecies; to advance the good cause, for which they were ready to suffer the flames of martyrdom, and counted not their lives dear even unto death.

The benevolence of the English has often been applauded: the deaf, the dumb, the lame, the blind, the afflicted, the fatherless, the widow, have often made their appeal *to* you, and never in vain. But the cause which now *solicits your* charity is still more affecting. It is to save him *who is* ready to perish. It is, that the habitations of cruelty may become the dwellings of peace; that the wilderness and the solitary places of heathen darkness and superstition may be glad and rejoice in the tidings of salvation, and resound with the name of the Lord our Righteousness.

To Christians, nothing more need be said, to point out their obligation to contribute to a design so excellent, as that of saving souls from death. If St. John could say to such as refused to relieve the bodily wants of their brethren, *Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion, how dwelleth the love of God in him*; with how much greater force might

this expostulation be addressed to such as refuse to concur in alleviating their spiritual miseries?

Surely it is beyond dispute that it is the duty of every Christian Church, and of every individual Christian, to contribute to this grand attempt of Christian Mercy—this greatest of all Christian Charities. We may, through the grace of our Lord Jesus Christ, thus become the means of bringing heathen nations to the knowledge, love, and practice of Divine Truth. Mark the blessed fruit—schools will instantly spring up; hospitals be built; the needy relieved; the oppressed set free; and the habitations of cruelty will become the residence of joy and peace.

Let not the United Church be silent or inactive in this glorious cause. Let it not be in the power of Christians of other denominations to reproach her with supineness and want of energy: rather let every one, who has enrolled his name in her honourable community, feel a holy ambition that the United Church may shine conspicuous in all things as a pattern, and especially in this most important of all good works. Let her come forth with all her members, her talents, her resources, her energies, to the help of the Lord, to the help of the Lord against the mighty.

There is, in too many instances, a culpable indifference, even in good men and zealous clergymen, toward the interests of the Gospel among the Heathen. —This indifference cannot but be highly displeasing to God. The subject is now brought before the mind. Times of ignorance offered some extenuation of our neglect; but these times have passed away. All know, or may know, the awful state of the heathen, and of myriads even of our own fellow-subjects! And this indifference is its own punishment.

Both the mind of the minister and those of the people will suffer in their most important interests.

And, in regard to liberality, such congregations as are indifferent to the propagation of the Gospel, will take very low ground. Even local charities will be less amply supported, where the spirit of Christian zeal is not roused and directed toward the larger interests of Christ's kingdom, than where it is. Much is withheld, which would be given if asked for. Much is spent in frivolity or luxury, which would be consecrated to the cause of Christ, if that cause were more warmly loved and more zealously pleaded, and a greater consequent blessing attended such ministrations.

That minister fails in his duty to his Master, who does not endeavour to awaken prayer and liberality in respect to the Heathen World: and that congregation fails also *in its* duty, which is cold and tardy and reluctant in obeying *such calls.*

The time we may hope will arrive, when every Christian Congregation in the Empire, in addition to its local charities, will have its Missionary and Bible Associations.

The promotion of Missions and the circulation of the Scriptures are two parts of the same great plan. Many circumstances concur to render a Bible Society an object of more ready and general attraction than a Missionary Society. Yet both are necessary: and both constitute together that complete plan, by which we are to be *workers together with God* in the conversion of the world.

CHURCH MISSIONARY SOCIETY.

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Subscriptions are received by the following Bankers in London:—Messrs. Down, Thornton, and Down, Bartholomew Lane: Messrs. Hoares, Fleet Street: Messrs. Ransom, Moreland, and Co. Pall-Mall.

And in Dublin, by the Right Hon. David La Touch and Co.

The following Gentlemen have kindly undertaken to receive Subscriptions and Benefactions on behalf of the Society, and to distribute the Annual Sermons and Reports in their respective neighbourhoods:

Birmingham	Rev. Edward Burn.
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Wycombe, &c.	Rev. William Pryce.
York	William Gimber, Esq.

The Committee meet regularly at Mr. Seeley's, No. 169, Fleet Street, on the second Monday in every month, at Twelve o'Clock.

The Society's Proceedings have been printed; and may be had of its Booksellers, in 3 vols. 8vo. price 18s. in boards.

LAWS AND REGULATIONS OF THE CHURCH MISSIONARY SOCIETY.

I. This Institution shall be designated "The Church Missionary Society for Africa and the East;" and shall consist of a Patron, President, Vice-Presidents, and a Treasurer; and also of Life and Annual Members; together with such Officers as may be deemed necessary for conducting the affairs of the Society.

Of Members and Governors.

II. Every person subscribing annually the sum of One Guinea and upward shall be deemed a Member of this Society during the continuance of such Subscription.

III. Every person giving a Benefaction of Ten Guineas and upward shall be a Member for Life; and upon any Legacy being paid to the Treasurer, the Executors who have administered shall be made Members for Life, calculating at the rate of Fifty Pounds for each Executor; and in case the Legacy shall not amount to a sufficient sum to extend the privilege to all, preference shall be given to the first named in the Will.

IV. Every Clergyman subscribing Half-a-Guinea annually, shall be considered a Member; and every Clergyman on contributing a Congregational Collection to the amount of Twenty Guineas, either at once or at several times, shall also be considered a Member.

V. Every person subscribing Five Guineas annually, shall be a Governor during the continuance of such Subscription.

VI. Every person subscribing Fifty Pounds at one time, or who shall by one additional payment increase his original Subscription to that sum, shall be a Governor for Life.

VII. The Committee shall have the power of appointing such persons as have rendered essential services to the Society, either Members for Life or Governors for Life.

Of General Meetings.

VIII. The Annual Meeting of the Members of the Society shall be held in London, on the first Tuesday in May, unless that day shall fall on the 7th of May; in which case the Annual Meeting shall be held, for that year, on Tuesday the 30th of April. To such Meeting those Members of the Society shall be summoned by letter who reside within ten miles of the metropolis; when the proceedings of the foregoing year shall be reported, the Accounts presented, and a Treasurer and Committee chosen.

IX. A Special General Meeting of the Members of the Society, at which not less than Thirty shall constitute a Quorum, shall be called at any time, at the requisition of the General Committee; or by any Thirteen Members, on addressing a letter to the Secretary, specifying the object of the Meeting. Ten days' notice shall be given in three public newspapers of any such intended Meeting, and of the purpose for which it is called; which shall be deemed sufficient publicity.

X. At all General Meetings, and at those of the General Committee, the Patron, or in his absence the President, or should he be absent the Vice-President first upon the list who may be present, and in the absence of all the Vice-Presidents the Treasurer, and in his absence such Member as shall be voted for that purpose, shall preside at the Meeting.

XI. None of the Rules of the Institution shall be repealed or altered, nor any new ones established, but at the Annual Meeting, or at a Special Meeting called for that purpose.

XII. An Anniversary Sermon shall be preached at some Church in London by a Clergyman appointed

by the General Committee, on the morning of the day on which the Annual Meeting of the Society is held. An Annual Report of the Society shall be printed for the use of its Members.

Of the Committee.

XIII. The Committee shall consist of Twenty-four Laymen, Members of the Established Church; and of all such Clergymen as are Members of the Society. Eighteen Laymen shall be annually appointed from the old Committee, and six from the General Body.

XIV. The Committee shall elect, at their first Meeting in every year, either from among themselves, or from the other Members of the Society, a *Committee of Patronage*, a *Committee of Funds*, a *Committee of Correspondence*, and a *Committee of Accounts*. Each of the said Committees shall keep Minutes of its Proceedings, and shall report the same to the General Committee.

XV. The Office of the *Committee of Patronage* is, to procure patronage and support to the Society; and to nominate, to the General Committee, proper persons as Vice-Presidents of the Society.

XVI. The Office of the *Committee of Funds* is, to circulate information respecting the Institution; to adopt proper means of augmenting the Subscriptions and Benefactions; to obtain Collections in Churches and Chapels; and to nominate, from time to time, to the General Committee, suitable persons to act as agents for the Society in the principal towns throughout the empire.

XVII. The Office of the *Committee of Correspondence* is, to seek for proper Missionaries, to superintend their instruction, and to correspond with them when sent out.

XVIII. The Office of the *Committee of Accounts* is, to see that the Subscriptions are duly received, regulate the Accounts, and undertake the charge of fitting out and conveying the Missionaries to their place of destination.

XIX. The General Committee shall receive the

Reports of the other Committees, shall appoint the places where Missions shall be attempted, shall direct the scale upon which they shall be conducted, and shall superintend the affairs of the Society in general.

XX. The General Committee shall meet on the second Monday in every month, and oftener if needful: the other Committees as often, and at such places as shall be by them agreed on: their meetings to be always opened with reading a Form of Prayer composed for that purpose, or one or more suitable prayers selected from the Liturgy. Five Members shall be necessary to compose a General Committee, and three each of the others. In case of equality of votes, the Chairman shall be entitled to a second or casting vote.

XXI. The Patron, President, Vice-Presidents, and Treasurer, shall be considered *ex-officio* Members of all Committees.

XXII. Governors shall be entitled to attend and vote at all Meetings of the General Committee.

XXIII. All payments on account of the Society shall be signed by Three of the General Committee, in Committee, and the Secretary or Deputy Secretary.

XXIV. A Secretary, Deputy Secretary, and Collector, shall be chosen by the General Committee; and whenever they shall deem it necessary for the well conducting the affairs of the Institution that any additional Officer be appointed, they shall have the power of so doing, subject to the approbation of the next Annual Meeting. The Deputy Secretary and Collector shall attend all Meetings of the Society, and transact all such business thereof as the General Committee shall require: he shall collect all the Subscriptions in London and its environs, pay them into the hands of the Treasurer, and never keep in his own possession more than One Hundred Pounds.

XXV. Five Auditors shall be appointed by the Committee annually, for the purpose of auditing the Accounts of the Society, of whom three shall be chosen from the General Body. Three shall be a Quorum.

XXVI. The Life Subscriptions, or a sufficient part thereof to be equal to the Subscriptions of the existing Members for Life, shall be placed in the Public Funds, in the names of Four of the General Committee; who, on their acceptance of the trust, shall sign a declaration of the nature of it, and that they will relinquish the same whenever called upon for that purpose by the General Committee.

Of Missionaries.

XXVII. In the appointment of candidates for the Missionary Office, the following course shall be pursued:—The Committee of Correspondence, having found a person supposed to be suitable, shall determine by ballot to nominate him to the General Committee. Previous to the day of nomination, each Member of the General Committee shall receive notice of such nomination. On the day of nomination, a report shall be made by some Member of the Committee of Correspondence of his qualifications; and the General Committee shall then proceed to ballot for him, unless any Member should declare that he wishes for further information: in which case, the ballot shall be deferred till the next meeting of the General Committee. In the ballot of either Committee, the agreement of at least three-fourths of the Members present shall be necessary to his election.

XXVIII. A Candidate thus chosen shall receive instruction in such parts of knowledge, and be prepared in such a manner for his future employment, as the Committee of Correspondence shall judge expedient.

XXIX. If, during such preparation, any two Members of the General Committee, should see cause to disapprove of his principles or conduct, they may submit the subject to a special meeting of the Committee, and, if deemed proper, the Committee may appoint another ballot to determine whether he shall be continued as a Candidate; of which special notice shall be given to each Member.

XXX. Each Candidate shall consider himself as engaged to go to any part of the world, and at any

time, which the Committee shall choose; respect, however, being had to his personal circumstances, or to any previous stipulation made by him with the Society. As soon as he quits England, he shall keep a regular Journal of his studies and proceedings; a copy of which he shall send, as often as opportunity shall serve, to the Secretary.

XXXI. Each Candidate, after due preparation, shall, if not admitted to Holy Orders, be appointed by the Committee to act as a Catechist; if admitted to Holy Orders, he shall be appointed a Missionary.

XXXII. The Missionaries who go out under the direction of this Society shall be allowed to visit home, permission having been previously obtained from the General Committee; and, after having laboured in the cause of the Society to the satisfaction of the Committee, at the stations committed to their care, until age or infirmity prevent further exertion, suitable provision shall be made to render their remaining days comfortable. The General Committee shall have the power to assist also, in particular cases, the dependant relatives of those Missionaries, who, by devoting themselves to the service of the Society, are prevented from contributing to their support.

XXXIII. A friendly intercourse shall be maintained with other Protestant Societies engaged in the same benevolent design of propagating the Gospel of Jesus Christ.

XXXIV. It is recommended to every Member of the Society to pray to Almighty God for a blessing upon its designs, under the full conviction, that, unless he "prevent us in all our doings with his most gracious favour, and further us with his continual help," we cannot reasonably hope to meet with persons of a proper spirit and qualifications to be Missionaries, or expect their endeavours to be crowned with success.

THE Committee of the Society, anxious to awaken the zeal of their Fellow-members of the Church, and to call it more effectually into action, submit to them the following

PLAN OF CHURCH MISSIONARY ASSOCIATIONS.

I.—ON THE OBJECTS OF SUCH ASSOCIATIONS.

Considered as the Representatives of the Parent Institution in their respective neighbourhoods, two objects should principally engage their attention.

1.—*The Promoting of a Missionary Spirit.*

The principal means of accomplishing this object will be the *circula*tion of missionary intelligence. This will be the *most efficacious* method, both of exciting generally a zeal for the *propagation of* the Gospel, and of interesting Christians in support of this Society. It is proposed to supply the Associations with the Annual Reports for all Annual Subscribers; and also with such a number of a "Summary View of the Designs and Proceedings of the Society," as may suffice for their sphere of operation: and it is designed, also, by the Committee of the Society, to send the Numbers of the Missionary Register to all its Associations throughout the Empire, for gratuitous distribution. These Monthly Tracts will be written in a plain and simple manner; and, beside communicating all the most recent intelligence respecting the Society's Missions, will briefly notice the state and progress of other Missions; and will contain such matter respecting past attempts

and future prospects, with the lives of exemplary Missionaries, as may, with the Divine Blessing, diffuse a holy zeal in support of this and similar Institutions.

2.—*The Augmentation of the Society's Funds.*

With this view, the Associations will procure, as often as can be conveniently done, *Congregational Collections*, in the churches or chapels with which the Members may be connected. This method of calling into action the charity of Christians toward the perishing Heathen, if it become general, while it will excite a spirit of prayer among pious persons, and awaken in a congregation a deeper interest in that Gospel which is preached to them, will enable the Society to raise, by means but little felt by those who contribute it, a very considerable sum annually.

The Members of the Association will likewise exert themselves to procure *Benefactions* and *Annual Subscriptions* to the Society, from such persons as are able thus to contribute: the names of such Benefactors and Annual Subscribers will be printed in the List of the Parent Institution.

Weekly and Monthly Contributions may be collected from that numerous class who cannot "give of their abundance;" but having given their own selves to the Lord, are "willing of themselves to their power, yea, and beyond their power," to testify their zeal for his glory. The number of contributors in this rank of life will abundantly recompense the smallness of their individual contributions: the universal establishment of such a method of contributing, both to Bible and Missionary Societies, will most essentially aid their funds, while it will foster some of the best feelings of the heart. The atten-

tion even of many in the inferior ranks of life, who have been too regardless of religion, may be excited by these means to a concern for themselves. And "who can estimate," it has been asked, "the effect of these Associations on the moral condition of the poor? Is it 'more blessed to give than to receive?' Is the consciousness of aiming to benefit others, one of the noblest feelings of man? Does an avowed zeal for the glory of God strengthen the secret conviction of its value, and give tenfold energy to the voice of conscience in ourselves? then let us bless the poor with a participation in these inestimable privileges."

II.—ON THE CONSTITUTION OF SUCH ASSOCIATIONS.

This CONSTITUTION should be simple, and accommodated *to* associations of different extent. The friends, who meet for *the purpose* of entering into this design, should form *themselves into* a "*Church-Missionary Association*, in aid of the Church Missionary Society for Africa and the East;" and should proceed to appoint a Committee and proper officers.

In *large Towns, comprehending several Parishes*, it may be expedient to appoint a President, Vice-Presidents, a Treasurer, and a Secretary; with a pretty numerous Committee, composed of persons from the different parishes.

In *Parochial Associations*, a Treasurer, Secretary, and smaller Committee, under the presidency of the Clergyman, may be best suited to conduct the business.

It may sometimes be found expedient to form Associations in *separate Congregations in the same*

Parish, rather than one Association in the parish at large; and, in this case also, a Treasurer, Secretary, and Committee, under the presidency of the Clergyman, will suffice to accomplish the object.

In *a voluntary union of Friends*, whether the members of the same family, the children of a school, or persons connected by affinity or friendship, such arrangements may be made as may prove most convenient to themselves.

In this manner, the members of the Church, and other benevolent persons willing to assist the designs of the Society, from the domestic circle to the largest town, may unite for a purpose most beneficial to their own minds, while it expresses a due regard to the glory of God, the salvation of the heathen, and a proper sense of their own infinite obligations to Divine Mercy.

III.—ON THE METHOD OF CONDUCTING CHURCH MISSIONARY ASSOCIATIONS.

In *Towns, Parishes*, or *Congregations* it will be found advantageous to conduct the Associations on some such plan as the following:—

Each member of the Committee may associate with himself as many other persons as he conveniently can; some two, others three, and others four or more. Such Member of the Committee, with his associates, would form a Sub-Committee: each Member of which Sub-Committee should engage to collect 1*s*. per week, by weekly contributions of one penny or upward each; or 5*s*. per month, by monthly contributions of 1*s*. or upward each: or, if favourably circumstanced, he may collect it in both ways, and to a larger extent than here specified.

These Sub-Committees should meet monthly; at

which meetings the respective contributions may be collected; the Missionary Register for that month, or part of it, may be read; and prayer offered for the success of Missions. The information communicated in the Missionary Register will tend to render these meetings interesting; and prayer will promote the true spirit of such meetings.

The Committees of the Association may meet quarterly; when the leaders of each Sub-Committee should pay in their respective collections; the accounts of the quarter should be made up; and the amount of the weekly and monthly contributions, together with any Donations, Subscriptions, or Congregational Collections for that quarter, be remitted to the Parent Society.

Annual Meetings may be held for the appointment of officers, and for reporting the progress of the Association.

As a Sub-Committee of about five persons will be found most convenient, the following scale is given, to shew the great accumulation of funds which will arise from this division of labour.

Number of Persons, each associating with himself four others.	Number of Sub-Committees so formed.	Number of Persons, in such Sub-Committees.	Produce per annum where each Person collects 1s. per week.	Produce per annum where each person collects 5s. per month.	Produce of both per annum.
1	1	5	13*l.*	15*l.*	28*l.*
2	2	10	26	30	50
3	3	15	39	45	84
4	4	20	52	60	112
5	5	25	65	75	140
6	6	30	78	90	168
7	7	35	91	105	196
8	8	40	104	120	224
9	9	45	117	135	252
10	10	50	130	150	280

And so on to any extent.

It may, however, frequently occur, that one or more persons may be disposed to assist the Society where no opportunity is offered of uniting themselves with an Association regularly organized. Such persons may remit their contributions to the Secretary of the Society.

This method is particularly applicable to a *voluntary Union of Friends:* and the following scale may tend to encourage such exertions.

Number of Persons.	Annual amount of 1s. per week by each.	Annual amount of 5s. per month by each.	Annual amount of both by each.
1	L.2 12 0	L.3 0 0	L.5 12 0
2	5 4 0	6 0 0	11 4 0
3	7 16 0	9 0 0	16 16 0
4	10 8 0	12 0 0	22 8 0
5	13 0 0	15 0 0	28 0 0
6	15 12 0	18 0 0	33 12 0
7	18 4 0	21 0 0	39 4 0
8	20 16 0	24 0 0	44 16 0
9	23 8 0	27 0 0	50 8 0
10	26 0 0	30 0 0	56 0 0

And so on to any extent.

It is obvious that this simple and efficacious method of collecting the contributions of such persons as may not be able to become annual subscribers to the Society, is applicable to the exertions of persons not formed into a regular Association, as well as to those of Associations of any extent. And when it is considered to what degree the efforts of even an individual may augment the funds of the Society; and that for 10*l.* the Society's Missionaries can redeem a poor African Child from slavery, have him under their own controul, and place him under Christian Instruction during all the days of his boyhood and youth; and that for 5*l.* per annum the Missionaries can maintain and educate one of such redeemed or other African Children—surely every Member of such Committee or Sub-Committee will be able to realize to himself how beneficial his own personal exertions are in the concerns of the Society!

These weekly contributions will offer, to the heads of families and seminaries, an opportunity of turning the pence of their children or pupils to a good account, in exciting an interest in them for the success of the Gospel and the conversion of the world; and will thus foster the best charities of the heart. Even the poor may be called to cast in their mite into the treasury of the Christian Church: while the industrious mechanic, and persons somewhat removed from the poorer class, may give their shilling monthly; and those who are still better able to assist in this design, their annual guinea.

The Members of the Sub-Committees may collect either weekly or monthly contributions, or both, on the above plan: as it may suit their convenience, or that of the circles in which they move. The scale above given may serve to encourage every well-dis-

posed person to exert himself in this good cause. Any other sums, or times of collecting, than those specified, may be adopted, if more suitable to the circumstances of the parties; the above scale being given chiefly to shew the effect of a division of labour, and the great accumulation of small sums.

Such Ladies as may be inclined to assist the designs of the Society, may unite on the same plan.

It is the intention of the Committee to supply, gratuitously, those friends of the Society who may be active in promoting its interests on the above plans, with such a number of copies of the MISSIONARY REGISTER as may be found requisite for their circle. The Committees of the different Associations, or any individuals actively employed, but not connected with any Associations, are requested to apply to the Secretary, the Rev. Josiah Pratt, for such copies as they may wish to be regularly sent to them.

No true Christian will be the *poorer for his* penny a week, or shilling a month, or guinea a year. Offered in a right spirit, it implies a due regard to his ability to give; and it will ensure the blessing of God on his earnings.

But some, who can give little pecuniary aid, can yet devote a portion of time to collecting the charity of others. Not a few of this description lament that their sphere of usefulness is small, and that they seem precluded from taking much share in the extension of the Redeemer's kingdom. Let such persons now step forward. Let them remember the mite of the widow! Let them recollect that benign declaration, *She did what she could!* Let them be encouraged to exertion by the assurance, that a man is *accepted according to that he hath, and not according to that he hath not.* To young men and young women, in

particular, who can command either money or time, an opportunity is now offered of testifying their love to Christ and to the perishing Heathen.

LONDON CHURCH MISSIONARY ASSOCIATION.

AN Association has been formed in the Metropolis, on the preceding plan. The Committee consists of all such Clergymen, in and near the Metropolis, as are favourable to its objects; together with a Treasurer and a Secretary. W. H. Hoare, Esq. Fleet Street, is Treasurer; and John Poynder, Esq. Bridge Street, is Secretary.

The Clergy have engaged to form Committees and Sub-Committees in their respective circles, and to preach Sermons in furtherance of the funds.

The Members of all Committees and Sub-Committees will meet at the New London Tavern, Cheapside, at Eight o'Clock on the Morning of each Anniversary of the Church Missionary Society, when the accounts of the year will be adjusted, and a Report agreed to, to be made by a Deputation to the said Anniversary Meeting.

The Committee meet on the Second Monday in each Month, at Eleven o'Clock, at No. 169, Fleet Street.

Such Ladies as may be inclined to assist the designs of the Association, are requested to collect weekly or monthly contributions in their respective circles, on the plan recommended by the Parent Society: and to pay them to the Clergymen of their respective Congregations, or to the Treasurer or Secretary of the Association.

BRISTOL CHURCH MISSIONARY ASSOCIATION.

A MEETING will be held at Bristol, in the first week in March, for the purpose of forming a Church Missionary Association, in aid of this Society: when

Sermons will be preached, at the usual Weekly Lectures in that city, by several Clergymen connected with the Society.

A PRAYER FOR THE SUCCESS OF MISSIONS.

To be used in the Closet or in the Family.

MOST gracious God, who *hast made of one blood all nations of men*, and hast *assigned the bounds of their habitation*, we bless Thy great and glorious Name, that Thou hast cast our lot in this favoured land, where the light of Thy Gospel clearly shines, and where thou affordest to us singular advantages for becoming *wise unto salvation*.

We have long, O Lord, been peculiarly distinguished among the nations of the earth by Thy kind providence; and have had most abundant opportunities for communicating our Holy Religion to those who still *sit in darkness and the shadow of death*. But, with shame we confess, that we have not, either as a people or as individuals, made a proper improvement of this talent; so that, while, alas! the very name of Christianity has, in many parts of the world, become odious by the atrocious crimes of Britons; little, comparatively, has been done to proclaim thy Gospel to distant lands.

We rejoice, O merciful Lord, that Thou hast convinced multitudes in these nations, that it is their bounden duty to exert themselves in attempting the conversion of the Heathen. We bless and thank Thee, that Thou hast led them to unite, with humble confessions of past neglect, zealous endeavours to accomplish this great object.

O thou *Great Shepherd of the sheep*, prosper, we beseech Thee, all attempts to bring the Heathen into Thy fold. Bless all who are engaged in such services. Make their *love and zeal to abound yet more and more in knowledge and in all judgment*. Let their

plans be formed in wisdom, executed with persevering fortitude, and crowned with abundant success. Enable them to take every step in the most entire dependence on Thee.

O Saviour of Men, who hast *the fulness of the Spirit*, we look unto Thee, humbly beseeching Thee to answer our earnest prayers. Endue the hearts of many of Thy servants with that tender compassion for the perishing Heathen, and that fervent zeal for their salvation, which may render them dead to all earthly objects, and ready to tread in the steps of the Apostles and Evangelists by whom Thy Gospel was first planted in the world. Unmoved by hardships or persecutions, let thy servants, in these latter days, *count not their lives dear to themselves, so that they may finish their course with joy, and the ministry which they receive of the Lord Jesus, to testify the Gospel of the grace of God.*

Open, O Lord our God, to all these Thy servants an effectual door of usefulness. Prepare the hearts of multitudes to welcome their message. Arm them with faith and patience: clothe them with humility: endue them with the meekness of wisdom; and make them of one heart and one soul. Pour out Thy Spirit upon them from on high. Let mountains before them become plains. Let barren deserts blossom with the rose. Cause Thy holy name to be known and adored by tens of thousands, where now Satan reigns with destructive sway over benighted idolaters.

Dispose, we beseech Thee, the hearts of thy faithful people every where, to minister liberally of their substance for the advancing of Thy Kingdom: and unite them in constant and fervent prayer; that *the blessing being vouchsafed in answer to the supplications* and through the endeavours *of many, it may by the thanksgivings of many redound to Thy glory.*

Missionary Register.

No. 2. FEBRUARY, 1813. Vol. I.

A BRIEF HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL, IN DIFFERENT NATIONS, SINCE ITS FIRST PROMULGATION.

BY THE REV. HUGH PEARSON, M.A.

Of St. John's College, Oxford.

Being part of a Work to which was adjudged, by that University, Dr. Buchanan's Prize of 500l.; and here printed by permission of the Author.

> Abusque Eoo cardine ad ultimam
> Metam *occidentis* sidera permeans
> Obliqua, *vitali calore*
> Cuncta creatque, *fovetque*, *alitque*.
>
> G. BUCHANAN.

State of the world previous to the coming of Christ.

THE state of the world at the introduction of Christianity was such as at once evinced its necessity, and presented the most favourable opportunity for its extensive propagation.

The various nations, of which the Roman Empire was composed, were sunk in the grossest superstition, and debased by the prevalence of the most pernicious vices. The utmost of what mere human wisdom could do towards the moral improvement of the world had been fairly tried during the long course of four thousand years; and the result of that protracted trial had served to prove, that the world by its own wisdom knew not God, and was

unable to discover and enforce the principles of true religion and virtue. The Jews, the only people to whom a Divine Communication had been made, were in a state of degeneracy and corruption: it was time therefore that the Supreme Governor of the universe, who for wise though mysterious reasons had so long permitted this ignorance, should at length introduce some clearer and more effectual manifestation of his will, to correct the errors of mankind, and to rescue them from the corruption and misery in which they were involved.

For the successful promulgation of such a Divine Revelation, *the political situation* of the greater part of the world afforded peculiar advantages. Nations differing widely from each other, both as to their language and their manners, were comprehended within the vast limits of the Roman Empire, and united together in social intercourse. An easy communication was thus opened to the remotest countries; and the most ignorant and barbarous people had gradually felt the civilizing influence of the laws, the commerce, and the literature of the Romans. At the birth of Christ, the empire was, moreover, in a state of greater freedom from wars and dissensions than it had been during many preceding years; as if the tranquillity which it then enjoyed had been designed not only to facilitate the progress of His religion, but to be descriptive of the benign and peaceful effects which it was intended to produce among mankind.

Birth and ministry of Christ.

For such beneficial purposes, and at such an auspicious period, the Son of God descended upon earth, and assumed our nature. It would be foreign to the purpose of this brief view of the progress of Christianity, to dwell on the succeeding history of Christ himself.

Suffice it to say, that, during the course of his ministry upon earth, our Lord demonstrated the truth of his Divine Mission by a series of unquestionable miracles; delivered to his Disciples the leading doctrines and precepts of his religion; and, shortly after his ascension, qualified them, by the effusion of the Holy Ghost, for the great and important work of propagating his religion throughout the world.

Cent. I.

The Christian Church first established in Jerusalem.

It was the express command of Christ, that "repentance and remission of sins "should be preached in his name among "all nations, beginning at Jerusalem."— This is a passage of Scripture, which, as it has been justly observed, (Milner's Church Hist. ch. i.), at once points out what the Christian Religion is, and where we may look for its commencement. The first Christian Church was accordingly established at *Jerusalem*; but within a short time after the memorable day of Pentecost, many thousands of the Jews, partly natives of *Judæa* and partly inhabitants of other Roman Provinces, were converted to the faith of Christ. The persecution which soon after succeeded the death of the proto-martyr St. Stephen was the occasion of propagating the Gospel throughout Palestine. The Apostles alone ventured to remain at Jerusalem. The rest of the Disciples dispersed themselves into the several parts of Judæa, Galilee, and Samaria; and wherever they went, they successfully preached the doctrine of Christ.

And throughout Palestine.

Conversion of St. Paul.

While the Apostles and others were thus diligently employed in propagating the Gospel, Saul of Tarsus was persecuting the infant Church. But in the midst of his career, he was suddenly converted to the faith of Christ, and

commissioned as his Apostle to the Gentiles. Independently of the miraculous gifts with which this extraordinary man was endowed, his natural talents were of the highest order, and he had made considerable attainments both in Hebrew and Grecian Learning. He possessed also a spirit of indefatigable labour, and of invincible fortitude and patience, which admirably qualified him for the arduous office to which he was called. To the eminent abilities and exertions of this great Apostle must accordingly be attributed much of the unparalleled success of the Gospel at its first publication.

About this time, the Churches throughout Judæa, Galilee, and Samaria enjoyed an interval of repose from the persecution of the Jews, and were in consequence considerably strengthened and enlarged. At this favourable conjuncture, St. Peter, leaving Jerusalem, where, with the rest of the Apostles, he had hitherto remained, travelled through all quarters of Palestine, confirming the Disciples, and particularly visited Lydda, Saron, and Joppa, the inhabitants of which places almost universally received the Gospel. (Acts ix. 35.)

Admission of the Gentiles into the Christian Church.

Hitherto Christianity had been preached to the Jews alone; but the time was now arrived for the full discovery of the Divine Purpose to extend the knowledge of it to the Gentiles. This important event took place at Cæsarea, the residence of the Roman Governor, about seven years after the ascension of our Lord. During the transactions which have been just related, some further circumstances took place respecting the extension of Christianity. When the Disciples, who were driven from Jerusalem on the death of St. Stephen, had passed through Judæa

and Samaria, they travelled as far as Phœnice, Cyprus, and Antioch, as yet confining their labours to the Jews. At length, however, some of them, on their arrival at Antioch, addressed themselves to the Greek* Inhabitants of that city; and a great number of them were in consequence converted to the faith. Intelligence of this event being communicated to the Church at Jerusalem, the Apostles immediately sent Barnabas to confirm the work of their conversion; who, finding so promising a field for apostolical labours, went to Tarsus, and brought back with him the converted Saul. At Antioch they continued a year, forming and establishing the first Christian Church among the heathen; and in this city the Disciples were first denominated *Christians*.

Saul and Barnabas at Antioch.

The subsequent history in the Acts of the Apostles *is* almost exclusively confined to the Travels of St. Paul and his fellow-labourers, which are so universally *known, that* it would be superfluous to enter into any minute detail of them. It may be sufficient to observe in the words of the Apostle himself, that "from Jerusalem, and round about unto Illyricum, he fully preached the Gospel of Christ." This comprehensive circuit included Syria, Phœnicia, the rich and populous provinces of Asia Minor, and of Macedonia and Greece; in which extensive districts, the cities of Antioch, Lystra, and Derbe, of Thessalonica and Philippi, of Athens, Corinth, and Ephesus, particularly witnessed his zeal and activity in the Christian Cause. Nor were these the boundaries of his ministry. Rome itself, and, according to Clement and others†, the countries

Travels of St. Paul.

* i. e. Heathens. See the various reading.

† Wells' Historical Geography of the Old and New Testament, vol. ii. p. 298.

west of Italy, including Spain, and possibly the shores of Gaul and Britain, were visited by this great Apostle, till his various labours in the service of Christ were at length terminated by his martyrdom near Rome in the year 64 or 65.

Travels of the other Apostles.

Of the travels of the rest of the Apostles, and of the further propagation of Christianity during the remainder of the first century, but very short and imperfect accounts remain. St. Peter was more particularly successful amongst his countrymen the Jews. The last historical notice in Scripture of this zealous Apostle presents him to us at Antioch. After this, he was probably engaged in preaching chiefly to the Jews of the dispersion in Pontus, Galatia, Cappadocia, Asia Proper, and Bithynia, to whom his First Epistle is addressed; and about the year 63, he is supposed to have left those provinces, and to have proceeded to Rome; (Euseb. Hist. Eccl. lib. iii.); where he is reported to have received the crown of martyrdom in the same year with his illustrious fellow-apostle St. Paul.

St. John is said to have continued in Palestine till near the commencement of the Jewish War, (A.D. 66.); at which eventful period he quitted that devoted country, and travelled into Asia. He fixed his residence at Ephesus; which celebrated city and the neighbouring territory were the great scene of his ministry during the remainder of his long extended life.

St. Matthew, according to Socrates, (Hist. Eccl. lib. i. c. 19), preached in the Asiatic Ethiopia. Egypt, according to Eusebius and St. Jerome, was visited by St. Mark, who founded a Church at Alexandria. The extensive field which is assigned to St. Thomas by Origen and Sophronius is Parthia,

Media, Carmania, Bactriana, and the neighbouring nations. Socrates records St. Andrew to have preached in Scythia, and St. Bartholomew in India.

Besides the districts which are thus assigned by ecclesiastical tradition to these Apostles, there are others, in which Christian Churches were unquestionably planted, and which are incidentally mentioned in Scripture; as Cyrene and its neighbourhood, and the whole northern coast of Africa; Cyprus, Crete, and the islands of the Ægean Sea. It is, however, impossible to trace with accuracy the travels of the Apostles and their various fellow-labourers in the great work of propagating Christianity throughout the world.

General progress of Christianity during the first century.

Yet it is evident from the narrative of St. Luke, from the Epistles of St. Paul and St. Peter, from the testimony of ecclesiastical writers, and occasionally even of heathen authors themselves*, that the Gospel was preached in almost every quarter of the Roman Empire, and even far beyond its boundaries, within the space of thirty years after our Lord's ascension; and that in most of those parts great numbers were "daily added to the Church †."

Causes of the rapid progress of the Gospel.

Before we pursue the history of its progress during the subsequent ages, it may not, however, be irrelevant to the design of this brief sketch of the subject,

* See particularly Tacit. Annal. lib. xv. C. Plin. Trajano Imp. lib. x. Ep. 97, with Paley's remarks on those passages, Evid. vol. ii. p. 234.

† Col. i. 6. 23. The extraordinary progress of Christianity during the first century is admirably described by Bishop Pearson, in his Exposition of the Creed, Art. *Christ*; and by Dr. Paley, Evidences, vol. ii. pp. 220—227.

to advert to the *causes* of the rapid extension of the Gospel which has been just exhibited, and to the *effects* which it produced in the world. Various have been the attempts of antichristian writers to account for the extraordinary propagation of Christianity at this period from the operation of causes merely human. One ingenious and laboured effort of this kind was particularly made by a late celebrated historian*, whose unhappy prejudices against the religion of Christ led him to attribute its rapid success to certain causes which he represented as being wholly unconnected with any Divine Interposition.

It cannot be denied, that the wisdom of Providence had ordained the introduction of Christianity at a period when the state of the world was peculiarly favourable to its successful propagation; and to these we have already briefly adverted. Yet, notwithstanding the moral necessities of mankind, and the extent, union, and peace of the Roman Empire, Christianity had to contend with difficulties which no mere human support could have enabled it to surmount. It was directly opposed to the most inveterate prejudices of the Jews, and to the prevailing principles, customs, and inclinations of the Gentiles. Its mysterious and humiliating doctrines were calculated to offend the pride of the philosopher; the simplicity of its worship but ill accorded with the multiplied superstitions of the vulgar; and the purity and strictness of its moral precepts were

* Hist. of the Decline and Fall of the Roman Empire, vol. i. chap. 15. For satisfactory replies to the reasonings and insinuations of the sceptical historian, see the Bishop of Llandaff's Apology for Christianity, and the Tracts of Lord Hailes and Mr. Milner.

alike irreconcileable to the vicious dispositions and practices of all. In addition to these difficulties, Christianity had to encounter, both among Jews and Gentiles, the machinations of interested priests, and the jealous and oppressive policy of princes and magistrates; and actually sustained a series of persecutions, from its first introduction to its establishment as the religion of the Roman Empire, which were alone sufficient to have overwhelmed and extinguished a system not founded in truth, and supported only by human wisdom and power.

That Christianity, as is universally acknowledged, should triumph over these accumulated difficulties, and, within the first century after its introduction, become widely diffused, not only in rude and barbarous countries, but among the most civilized and polished nations of the world—that is, under circumstances *which* must have proved fatal to the most artful imposture—*is* a fact unparalleled in the history of mankind, and *can only be* satisfactorily accounted for on the ground of *its Divine origin*, and of some supernatural interposition in its favour. And such interposition, according to the express promise of their Divine Master, actually accompanied the ministry of the Apostles; "They went forth and preached every where, the Lord working with them, and confirming the word with signs following." (Mark xvi. 20.) The various miraculous *gifts* which they publicly exercised, and communicated to others, irresistibly engaged the attention of mankind, and indisputably confirmed the Divine origin and truth of their doctrine. But, besides these more extraordinary and sensible attestations to their ministry, there were, both in their instructions themselves, and in the manner in which

they were conveyed, and in their general dispositions and conduct, as real, though not as striking, marks of Divine agency and guidance. They displayed in the most simple yet forcible manner the intrinsic excellence of Christianity, the perfection of its morality, the purity and strength of its motives, the awful nature of its punishments, and the sublimity of its rewards. They were, above all, *examples* in their own persons of the truths which they laboured to inculcate upon others, exhibiting in their uniform practice the sublimest virtues of our holy religion.

Beneficial influence of Christianity.

Nor was the result of their endeavours to instruct and reform mankind less eminently successful than might justly be expected from the operation of such powerful causes. The change which was gradually effected in the moral condition of the world by the labours of the first preachers of Christianity, is universally allowed to have been, in the highest degree, beneficial and important. The state of superstition and vice, in which both Jews and Gentiles were involved, previous to the introduction of Christianity, has been already mentioned; but a striking difference immediately appears wherever either were converted to that heavenly religion. The accounts which may be derived from the Acts of the Apostles and from the Epistles of St. Paul, confirmed as they are incidentally by the testimony of an impartial witness[a], exhibit the most pleasing and satisfactory view of

[a] See the letter of Pliny already referred to, in which the blamelessness and purity of character which distinguished the first disciples of Christ are distinctly acknowledged. The ancient Apologists, also, of the Church constantly appeal to their virtuous conduct, and to the beneficial effects of Christianity, as an evidence in their favour, with a confidence which nothing but a consciousness of its truth could have inspired.

the pure and elevated principles, dispositions, and manners of the primitive Christians. The influence of Christianity was, it is true, at first confined to individuals, and chiefly to the middle and lower classes of society. But as the numbers of the Disciples are uniformly represented to have borne, at an early period, no inconsiderable proportion to the rest of the people, and were every where daily increasing, the beneficial consequences of their principles and conduct were felt in *public* as well as in private life. Many immoral and cruel practices were discontinued, and at length abolished; the condition of the lower orders of the people was gradually ameliorated, and the general state of the Roman Empire became in the course of a few centuries visibly and essentially improved*.

Cent. II.

But to resume our account of the progress of Christianity.—During the *second century* the boundaries of the Christian Church were considerably enlarged. It is, indeed, by no means easy to determine, with any degree of certainty, the different countries into which the Gospel was first introduced in this age. Justin the Martyr, who wrote about the year 100 after the ascension of our Lord, speaks of its extensive propagation in these remarkable words: "There is not a nation, either of Greek or Barbarian, or of any other name, even of those who wander in tribes and live in tents, amongst whom prayers and thanksgivings are not offered to the Fa-

Progress during the second century in Germany, Spain, Gaul, and Britain.

* See, on the subject of the beneficial influence of Christianity, Paley's Evidences, vol. ii. chap. 7. and the Bishop of London's late Essay. See also Mr. Nares's Sermon on the Translation of the Scriptures into the Oriental Languages, note 17.

ther and Creator of the universe by the name of the crucified Jesus." (Dial. cum Tryph.) These expressions of the eloquent Father may be admitted to be somewhat general and declamatory; yet it is obvious, that his description must, in a considerable degree, have corresponded with the truth. Undoubted testimonies remain of the existence of Christianity in this century in Germany, Spain, Gaul, and Britain. It is possible, as we have already seen, that the light of the Gospel might have dawned on the Transalpine Gaul before the conclusion of the Apostolic Age; but the establishment of Christian Churches in that part of Europe cannot be satisfactorily ascertained before the second century*. At that period, Pothinus, in concert with Irenæus and others from Asia, laboured so successfully in Gaul, that Churches were founded at Lyons and Vienne. From Gaul Christianity appears to have passed into that part of Germany which was subject to the Romans, and from thence into our own country. By Tertullian also it is related, that the Moors and Gætulians of Africa, several nations inhabiting the borders of Spain, various provinces of France, and parts of Britain inaccessible to the Romans, and also the Sarmatians, Daci, Germans, and Scythians, received the Gospel in this age. (Ad Jud. c. 7.) Towards the end of this century, Pantænus, a philosopher of Alexandria, is said by Eusebius (Hist. Eccl. lib. v.

* Mosheim supposes, that some preachers in the first ages might have laboured in Gaul, but with little success: And with this opinion Tillemont nearly agrees. See Mosheim, Comment. de Rebus Christianis ante Constantinum, sect. 3. The late reception of Christianity in Gaul is argued from Sulp. Sev. lib. ii. cap. 32. "Ac tum primum inter Gallias martyria visa; serius trans Alpes religione Dei suscepta." These were the martyrs of Lyons.

cap. 10.) to have preached in India, and to have found Christians in that country. But although there is reason to believe that India had already partially received the light of Christianity, it is more probably supposed, that the labours of Pantænus were directed to certain Jews of Arabia Felix, who had been previously instructed by St. Bartholomew the Apostle *.

Causes.

The same causes, which produced the extraordinary and rapid success of Christianity in the first century, contributed to its progress in the second. The gift of tongues was, indeed, beginning to be withdrawn from the preachers of the Gospel; but other miraculous powers were undoubtedly continued during this century; though, as the number of Christian Churches increased, they were gradully diminished. In addition to these Divine and supernatural causes of the propagation of Christianity, one of a more ordinary nature may be mentioned, as having contributed materially to this important effect. This was *the Translation of the New Testament* into different languages, more especially into the Latin, which was now more universally known than any other. Of the Latin Versions, that which has been distinguished by the name of the Italic† was the most celebrated, and was followed by the Syriac, the Egyptian, and the Ethiopic; the dates of which cannot, however, be accurately ascertained.

* See Mosheim, cent. ii. part. 1. Other ecclesiastical writers, however, interpret this account of Eusebius as literally referring to India, particularly Jortin and Milner.

† The origin of this denomination is uncertain. See, however, some observations upon it in the Christian Observer for May 1807, p. 282.

Cent. III. *In the third century*, the progress of Christianity in the world was very considerable; though, with respect to the particular countries into which it was introduced, the same degree of uncertainty prevails as was noticed in the second. The celebrated Origen, having been invited from Alexandria by an Arabian Prince, succeeded in converting a tribe of wandering Arabs to the Christian Faith. (Euseb. Hist. Eccl. lib. iv. chap. 19. p. 221.) The fierce and warlike nation of the Goths, who, inhabiting the countries, of Mœsia and Thrace, made perpetual incursions into the neighbouring provinces, and some, likewise, of the adjoining tribes of Sarmatia received the knowledge of the Gospel by means of several bishops, who were either sent thither from Asia, or had become their captives. These venerable teachers, by the miraculous powers which they exercised, and by the sanctity of their lives, became the instruments of converting great numbers, and, in process of time, of softening and civilizing this rude and barbarous people.

Conversion of the Goths.

Progress in France. In France, during the reign of the Emperor Decius (A. D. 250), and in the midst of his persecution, the Christian Churches, which had hitherto been confined to the neighbourhood of Lyons and Vienne, were considerably increased. By the labours of many pious and zealous men, amongst whom Saturninus, the first bishop of Toulouse, was particularly distinguished, churches were founded at Paris, Tours, Arles, Narbonne, and in several other places. From these sources, the knowledge of the Gospel spread, in a short time, through the whole country. In the course of this

century, Christianity flourished in Germany, particularly in those parts of it which border upon France. Maternus, Clemens, and others, founded, in particular, the churches of Cologne, Treves, and Metz. No positive account has been transmitted respecting the progress of Christianity in the British Isles during the third century. The historians of Scotland contend, indeed, that the Gospel then first visited that country; and there is reason to believe that their account may be true. (See Usher and Stillingfleet, Antiq. et Orig. Eccl. Brit.)

In the British Isles.

In this century, the clemency and mildness of several of the Roman Emperors, and the encouragement which some of them gave to Christianity, tended materially to augment its influence; and, though the number of miracles was considerably *diminished*, some extraordinary powers were still continued *to the* Church. The piety and charity of the Christian *Disciples continued* also to excite the notice and admiration of *the heathen*; and the zealous labours of Origen and others, in the translation and dispersion of the New Testament, and in the composition of different works in the defence and illustration of Christianity, contributed to increase the number of Christians, and to extend the boundaries of the Church.

Causes.

Hitherto Christianity had been established and propagated in the world, not only independently of all human contrivance and support, but in opposition to every species of worldly authority. During the long course of three hundred years, the Church had been

Cent. IV.

exposed to the malice and power of its numerous and formidable enemies. It had sustained the fiery trial of Ten Persecutions, and the various efforts which had been made to extinguish or depress it. But instead of sinking under the weight of these calamities, the numbers of the disciples were every where multiplied, and the limits of Christianity were progressively enlarged. Early, however, in *the fourth century*, a different scene began to be presented. About the year 312, Constantine the Great, having defeated the tyrant Maxentius, granted to the Christians full liberty to live according to their own institutions: and soon afterwards himself embraced the Christian Religion. Various reasons might concur in producing this important event. The Christians were, at this period, the most powerful, though not the most numerous party. Arnobius, (in Gentes, lib. i.) who wrote immediately before Constantine's accession to the imperial throne, speaks of the whole world as filled with the doctrine of Christ, of an innumerable body of Christians in distant provinces, and of their progressive increase in all countries.—The evident tendency of Christianity to promote the stability of government, by enforcing the obedience of the people and the general practice of virtue, doubtless, also, contributed to increase this favourable impression on the mind of Constantine. And, what is more to his honour, it is probable that, in process of time, he acquired more extensive views of the excellence and importance of the Christian Religion, and gradually arrived at an entire conviction of its Divine origin. About the year 324, when in consequence

Conversion of Constantine the Great.

of the defeat and death of Licinius, he remained sole lord of the Roman Empire, Constantine openly avowed his opposition to Paganism. From that period, he earnestly exhorted all his subjects to embrace the Gospel; and, at length, towards the close of his reign, zealously employed the resources of his genius, the authority of his laws, and the influence of his liberality to complete the destruction of the Pagan superstitions, and to establish Christianity in every part of the empire.

Zeal of Constantine and some of his successors.

The sons of Constantine imitated the zeal of their father, as did all his successors in this century, with the exception of the apostate Julian, whose insidious attempts to restore the rites of Paganism occasioned a short interruption to the triumphant progress of Christianity. These were, however, speedily counterbalanced by the renewed efforts of Jovian, and the succeeding emperors, to the time of Theodosius the Great (A. D. 379). The activity and determination of this illustrious prince were exerted in the most effectual manner, in the extirpation of Pagan idolatry and superstition, and in the establishment and advancement of Christianity; so that, towards the close of this century, the religion of the Gentiles seemed to be fast tending towards neglect and extinction*. The severe edicts, and the violent means which were otherwise employed to effect this important purpose, must unquestionably be condemned. But it must be remembered, that Chris-

* The language of St. Jerome strongly conveys this idea. "Solitudinem patitur et in urbe gentilitas. Dii quondam nationum, cum bubonibus et noctuis, in solis culminibus remanserunt." Jer. ad Lect. Ep. 57.

tianity cannot be justly chargeable with the errors of its friends, and that the wise and tolerant maxims which are now so generally acknowledged were not then sufficiently known, or were erroneously deemed inapplicable to the gross superstition of the Gentiles. But if such were the zeal of Constantine and his successors in the cause of Christianity, we cannot be surprised at its successful extension amongst many barbarous and uncivilized nations.

Progress of Christianity in Armenia.

During this century, the province of Armenia, which had probably been, in some measure, visited with the light of Christianity at its first rise, became completely illuminated. This change was chiefly produced by the labours of Gregory, commonly called the *Enlightener*.

Persia.

In Persia also, which is supposed to have contained many Christians even in the first and second centuries, the Gospel was, during the present, more extensively propagated.

Abyssinia.

Towards the middle of this century (A. D. 333), Frumentius, an inhabitant of Egypt, carried the knowledge of Christianity to a people of Ethiopia, or Abyssinia, whose capital was Auxumis. He baptized their king, together with several persons of the highest rank in his court; and, returning into Egypt, was consecrated by St. Athanasius, the first bishop of that country where he afterwards preached with great success. The Church thus founded in Abyssinia continues to this day, and still considers herself as a daughter of Alexandria.

Iberia.

Christianity was introduced into the province of Iberia, between the Euxine and the Caspian Seas, now called Georgia, by means of a female captive, during the reign of Constantine,

whose pious and, as it is asserted*, miraculous endowments so deeply impressed the king and queen, that they abandoned idolatry, and sent to Constantinople for proper persons to instruct them and their subjects in the knowledge of the Christian Religion.

The Homeritæ.

Soon after the death of Constantine, his son Constantius sent an embassy to a people called Homeritæ, supposed to have been the ancient Sabæans, and the posterity of Abraham by Keturah, dwelling in Arabia Felix. One of the principal ambassadors was Theophilus, an Indian, who in his youth had been sent as a hostage to Constantine from the inhabitants of the Island Diu; and, settling at Rome, led a monastic life, and obtained great reputation for sanctity. By this Missionary, the Gospel was preached to the Homeritæ; the king and many of the people were converted, and Christianity was established in their country. After this, Theophilus went to Diu, and in his way passed through many regions of India where the Gospel was already received, and where he rectified some irregularities in practice. Both Theophilus, however, and these Indian Christians, were Arians. (Jortin, vol. ii.)

Among the Goths.

During the reign of the Emperor Valens, a large body of the Goths, who had remained attached to their ancient superstitions, notwithstanding the previous conversion of some of their countrymen, were permitted by that prince to pass the Danube, and to inhabit Dacia, Mœsia, and Thrace, on condition of living subject to the Roman

* By Rufinus, and after him by Socrates, Sozomen, and Theodoret. See Jortin, Eccl. Remarks, vol. ii.

Laws, and of embracing Christianity. This condition was accordingly accepted by their king Fritigem. The celebrated Ulphilas, bishop of those Goths who dwelt in Mœsia, contributed greatly to their improvement, by *translating the Four Gospels* into the Gothic Language.

Notwithstanding the utmost efforts of the Christian Bishops in the European Provinces of the Empire, great number of Pagans still remained. In Gaul, however, the labours of the venerable Martin of Tours were so successful in the destruction of idolatry and superstition and the propagation of Christianity, that he justly, acquired the honourable title of *the Apostle of the Gauls.*

In Gaul.

The authority and the examples of Constantine and his imperial successors probably tended greatly to the progress of the Christian Religion during this century. But it is, at the same time, undeniable, that the *indefatigable zeal of the bishops* and other pious men, the *sanctity of their lives*, the *intrinsic excellence of Christianity*, the *various translations* of the Sacred Writings, and the supernatural powers which, though greatly diminished, probably still existed, in some measure, in the Church, must be allowed to have most materially contributed to this extraordinary success*.

Causes.

Cent V. At the beginning of the *fifth century* the Roman Empire was divided

* The author has expressed himself doubtfully on the subject of the continuance of miraculous powers in the fourth century. For, although he can by no means assent to the opinions of those who maintain, that, at this period, miracles had entirely ceased —he has no hesitation in saying, that, after the second century, but especially after the æra of Constantine, the accounts of miracles, which are transmitted to us by ecclesiastical historians

into two distinct sovereignties, under the dominion of Arcadius in the East, and of Honorius in the West. The confusions and calamities which, about this period, attended the incursions of the Goths, the temporary possession of Italy by Odoacer, and the subsequent establishment of the kingdom of the Ostrogoths, were undoubtedly prejudicial to the progress of Christianity.

Progress of Christianity.

The zeal of the Christian Emperors, more especially of those who reigned in the East, was, notwithstanding, successfully exerted in extirpating the remains of the Gentile superstitions; and the Church continued daily to gain ground on the idolatrous nations in the empire. In the East, the inhabitants of Mount Libanus and Antilibanus were induced, by the persuasions of *Simeon* the Stylite, to embrace the Christian Religion. By *his* influence, also, it was introduced into a certain district of the Arabians.

Indians on the coast of Malabar.

About the middle of this century, the Indians on the coast of Malabar were converted to Christianity by the Syrian Mar-Thomas, a Nestorian, who has been confounded by the Portugueze with the Apostle St. Thomas*.

and others, must be received with caution; and the evidence, which they adduce to their support, be examined with care. Some of these accounts may be safely admitted to be true, while many others must be entirely rejected. In general, it may be observed, that the circumstances attending these relations, and the nature of the objects in support of which miracles are stated to have been wrought, are sufficient to direct a discerning and impartial reader in his judgment respecting them. This is the medium which is pursued by Mosheim, and by the learned author of the "Remarks on Ecclesiastical History;" neither of whom will be suspected of any tendency to enthusiasm.

* See Asiatic Researches, vol. vii. Account of the St. Thomé Christians on the Coast of Malabar, by F. Wiedé, Esq.

Some ecclesiastical writers, indeed, place the arrival of this missionary in India during the *seventh century*. But it is, perhaps, more correct to refer this latter event to the confirmation of the Church already in a flourishing state, by the labours of two other Syrians, Mar-Sapor and Mar-Perosis, during that century*. To these instances of the progress of Christianity in the East, may be added the conversion of a considerable number of Jews in the island of Crete, who had been previously deceived by the pretensions of the impostor Moses Credentius.—In the West, the German Nations, who had destroyed that division of the empire, gradually embraced the religion of the conquered people. Some of them had been converted to the Christian Faith before their incursions upon the empire; and such, amongst others, was the case of the Goths. It is, however, uncertain at what time, and by whose labours, the Vandals, Sueves, and Alans were evangelized. The Burgundians, who inhabited the banks of the Rhine, and who passed from thence into Gaul, received the Gospel, hoping to be preserved by its Divine Author from the ravages of the Huns. And, in general, these fierce and barbarous nations were induced to embrace the Christian Religion by the desire of living in greater security amidst a people who, for the most part, professed it; and from a persuasion, that the doctrine of the majority must be the best.

German Nations.

* It is probable, however, either that the Christians on the coast of Malabar, or some others in the peninsula, were converted at an earlier period than is here assigned: as ecclesiastical history reports, that St. Bartholomew and Pantænus preached there; and that, at the council of Nice, in the year 325, a bishop from India was amongst the number which composed that memorable synod.

It was on similar principles that Clovis, king of the Salii, a nation of the Franks, whose kingdom he founded in Gaul, became a convert to Christianity, after a battle with the Alemanni in the year 496, in which he had implored the assistance of Christ. This prince, proving victorious, was baptized at Rheims by Remigius, bishop of that city; and the example of the king was immediately followed by the baptism of three thousand of his subjects. It is scarcely necessary to observe, that there was probably but little of conviction or sincerity in either.—In Britain, Christianity was almost extinguished by the predatory incursions of the Scots and Picts, and, afterwards, by the persecutions of the Saxons. The Christian Faith was, however, planted in Ireland by Palladius, and after *him* by Succathus, an inhabitant of Scotland, *whose* name was changed to Patrick by Celestine the Roman *Pontiff*, from whom both these missions had proceeded. *The latter of* these pious and zealous preachers, who has been styled *the Apostle of the Irish*, arrived in Ireland in the year 432, and was so successful in his labours, that great numbers of the barbarous natives were converted to Christianity; and in the year 472, he founded the Archbishopric of Armagh.

The Franks.

Ireland.

The sixth century was distinguished by some further advances of Christianity both in the East and West. The Bishops of Constantinople, under the influence and protection of the Grecian Emperors, succeeded in converting some barbarous nations, inhabiting the coast of the Euxine Sea, amongst whom were the Abasgi, whose country lay between the

Cent. VI.

Abasgi and other nations.

shores of that sea and Mount Caucasus. The Heruli, who dwelt beyond the Danube, the Alini, Lani, and Zani, together with other uncivilized nations, whose precise situation cannot now be accurately ascertained, were converted about the same time, during the reign of Justinian. In the West, Remigius, bishop of Rheims, was remarkably successful in Gaul, where the example of Clovis continued to be followed by great numbers of his subjects.

Britain. In Britain, the progress of Christianity was accelerated during this century by several favourable circumstances. By the pious efforts of Bertha, wife of Ethelbert, king of Kent, one of the most considerable of the Saxon Monarchs, the mind of the king became gradually well disposed towards the Christian Religion. At this auspicious period, A. D. 596, the Roman Pontiff, Gregory the Great, sent into Britain forty Benedictine Monks, at the head of whom he placed Augustin, prior of the monastery of St. Andrew at Rome. In conjunction with the queen, this zealous missionary succeeded in converting Ethelbert, together with the greater part of the inhabitants of Kent, and laid anew the foundations of the British Church.

In Scotland, the labours of Columban, an Irish Monk, were attended with success; and in Germany, the Bohemians, the Thuringians, and the Boii, are said to have abandoned their ancient superstitions, and to have embraced the Christian Religion. But this is a fact which is by no means undisputed.

Italy about the middle of this century sustained an entire revolution, by the destruction of the kingdom of the Ostrogoths under Narses, the general of Justinian. But the imperial authority was again over-

thrown two years afterwards by the Lombards, who, with several other German Nations, issued from Pannonia, and erected a new kingdom at Ticinum. During several years, the Christians in Italy were severely persecuted by these new invaders; but, in the year 587, Authasis, the third monarch of the Lombards, embraced Christianity as professed by the Arians, and his successor Agilulf adopted the tenets of the Nicene Catholics.

Causes.

The cause, which principally contributed to the conversion of so many barbarous nations, was unquestionably *the authority of their princes*, rather than the force of argument or conviction. This appears from the little effect which was produced by the change of their religion on the conduct of the barbarians. It must, indeed, be confessed, that the knowledge which they at first obtained of the doctrine of Christ was extremely superficial and imperfect. In some it may, perhaps, reasonably be presumed, that the principles of Christianity were more deeply rooted, and were productive of salutary effects. But it is to be feared that the majority were Christians only in name. It should, however, at the same time, be remembered that even their slight acquaintance with our holy religion was productive of *some beneficial change*, and that a foundation was laid in their nominal subjection to Christianity for their gradual civilization and moral improvement.

Cent. VII.

In the next century, Christianity was propagated with much zeal and success by the Nestorians, who dwelt in Syria, Persia, and India, among the fierce and barbarous nations who lived in the remotest borders and deserts of Asia. By the labours of this sect, the knowledge

of the Gospel was, about the year 637, extended to the remote empire of China, the northern parts of which are said to have abounded with Christians before this century*.

Christianity introduced into China.

Progress in Britain.

In the West, Augustin laboured to enlarge the boundaries of the Church; and by his efforts, and those of his brethren, the six Anglo-Saxon Kings, who had hitherto remained in their pagan state, were converted, and Christianity was at length universally embraced throughout Britain. Many of the British, Scotch, and Irish Ecclesiastics travelled among the Batavian, Belgic, and German Nations, and propagated Christianity among them. In these labours, Columban, an Irish Monk, St. Gal, one of his companions, St. Kilian, from Scotland, and the celebrated Willebrod, an Anglo-Saxon, with eleven of his countrymen, particularly distinguished themselves; Columban, among the Suevi, the Boii, the Franks, and other German Nations; St. Gal, among the Helvetii, in the neighbourhood of the lakes of Zurich and Constance; St. Kilian, among the eastern Franks near Wurtsburg; and Willebrod among the Frieslanders, great numbers of whom embraced the Christian Faith, in consequence of the pious exertions of these laborious missionaries. Willebrod was ordained bishop of Wilfeburg, now Utrecht, by the Roman Prelate, and laboured in his diocese till his death; while his associates spread the light of Divine Truth through Westphalia and the neighbouring countries. During this century, according to some authors, Bavaria received the Gospel, by the ministry of Robert, bishop of Worms.

In Germany and Switzerland.

* In proof of this assertion Mosheim and his learned translator refer to various authors.

But amidst these numerous accessions to the Christian Church in the West, a formidable enemy suddenly appeared in the East, by whose successful tyranny Christianity began to be depressed, and at length became totally extinguished in several of its most extensive provinces. This was the celebrated Arabian Impostor, Mohammed, who, about the year 612, amidst the corruptions and dissensions of the Eastern Church, undertook the bold project of subverting the Christian Religion and the Roman Power; and who within the space of twenty years actually succeeded, by artifice and by the force of arms, in imposing both his doctrine and his authority on multitudes in Arabia and several adjacent countries. After the death of Mohammed, in the year 632, his followers, animated by a spirit of fanatical zeal and fury, and assisted by the Nestorian Christians, extended their conquests to Persia, Mesopotamia, Chaldæa, Syria, Palestine, Egypt, and the whole extent of the northern coast of Africa, as far as the Atlantic Ocean. In the year 714*, the Saracens crossed the Sea which separates Spain from Africa, defeated the army of the Spanish Goths, overturned the empire of the Visigoths, and took possession of all the maritime coasts of Gaul, from the Pyrennean Mountains to the Rhone; whence they made frequent incursions, and committed the most destructive ravages in the neighbouring countries. The rapid progress of these formidable invaders was, at length, checked by the celebrated Charles Martel, who gained a signal victory over them near Tours, in the year 732.—During these destructive incursions of the Saracens, Christianity, in those countries which

Appearance of Mohammed.

Progress of his followers.

* To avoid breaking the thread of the narration, the Author has here pursued the history of the Saracenic Conquests through the following century.

were the seat of their devastations, was necessarily obstructed in its progress, and in some places it was even altogether extirpated. These, however, were not the only calamities which the Church suffered during these disastrous times. About the middle of the eighth century, the Turks, the descendants of a tribe of Tartars, rushed from the inaccessible wilds of Mount Caucasas, overran Colchis, Iberia, and Albania, pursued their rapid course from thence into Armenia, and after having subdued the Saracens, turned their victorious arms against the Greeks; whom, in process of time, they reduced under their dominion. During the last twenty years of this century, the provinces of Asia Minor, which had been the splendid scene of the first Christian Triumphs, were ravaged by the impious arms of the Caliphs, and the inhabitants oppressed in the most barbarous manner.

The Turks.

Cent. VIII. While, however, the success of the Mohammedan Arms was thus subjecting so large a part of the Eastern Empire, and obscuring, as far as their influence extended, the glory of the Christian Church, the Nestorians of Chaldæa carried the faith of the Gospel, such as they professed, to the Scythians, or Tartars who were seated within the limits of Mount Imäus*.

Progress of Christianity in Tartary.

In Europe, several unenlightened nations were, during *the eighth century*, brought to the knowledge of Christianity. The Germans, who with the exception of the Bavarians, the East Frieslanders, and a few other nations, had hitherto resisted every attempt to instruct them, were at length converted to the faith of Christ, by Win-

In Germany.

* This expression comprehends Turkistan and Mongul, the Usbeck, Kalmuck, and Nagain Tartary, which were peopled by the Bactrians, Sogdians, Gandari, Sacæ, and Massagetes.

frid, an English Benedictine Monk, and afterwards known by the name of *Boniface*. By the indefatigable exertions of this celebrated missionary, the Christian Religion was successfully propagated throughout Friesland, Hesse, Thuringia, and other districts of Germany. During the same period, Corbinian, a French Benedictine Monk, laboured assiduously among the Bavarians. Rumold, a native either of England or Ireland, travelled into Lower Germany and Brabant, and diffused the truths of Christianity in the neighbourhood of Mechlin. Firmin, a Gaul by birth, preached in Alsace, Bavaria, and Switzerland. Liefuvyn, a Briton, laboured with the most ardent zeal, though with but little success, to convert the Belgæ and other neighbouring nations; whilst Willebrod, and others, persevered in the work which they had so happily begun in the preceding century. To the account of the accessions to the Christian Church during this century must finally be added the conversion of the Saxons, a numerous and formidable people, who inhabited a considerable part of Germany, and of the Huns in Pannonia, by the warlike zeal of Charlemagne. The violent methods, which were used by this great prince for the accomplishment of his design, destroy both the merit and genuineness of his success, although the ultimate effect of it undoubtedly tended to the propagation of Christianity.

We are now advancing into those dark and superstitious ages, in which the light of Christianity could scarcely be distinguished, even in the countries which already nominally possessed it. About the middle, however, of *the ninth century*, Cyril and Methodius, two Greek Monks, were the instruments of converting the Mœsians, Bulgarians, and

Cent. IX.

Progress of Christianity amongst the Mœsians.

Chazari, to the Christian Faith. Their labours were afterwards extended to the Bohemians and Moravians, at the request of the princes of those nations, who, with many of their subjects, submitted to the rite of baptism.

Bohemians.

About the year 867, under the reign of the Emperor Basilius, the Macedonian, the Sclavonians, Arentani, and others, inhabitants of Dalmatia, sent an embassy to Constantinople, declaring their resolution of submitting to the Grecian Empire, and of embracing the Christian Religion; and requesting to be supplied with suitable teachers. Their request was granted, and those provinces were included within the pale of the Church.

In Dalmatia.

The fierce and barbarous nation of the Russians, inhabitants of the Ukraine, embraced the Gospel under the reign of the same emperor. The observations, however, which were made at the close of the sixth century, respecting the nature of such conversions as have been just related, must constantly be borne in mind. In the case of numbers of individuals, the profession of Christianity was, no doubt, sincere; but as to the great body of the people, it was probably merely formal.

In Russia.

In the course of this century, Christianity began to be preached in the frozen regions of Scandinavia*, and on the shores of the Baltic, which had hitherto been involved in the grossest pagan darkness. In the year 826, Harold, king of Jutland, being expelled from his dominions, implored the protection of the Emperor Lewis, the son and successor of Charlemagne. That prince promised him his assistance, on condition that he would embrace Christianity, and permit the ministers of that

In Jutland.

* This term commonly includes the three kingdoms of Sweden, Denmark, and Norway.

religion to preach in his dominions. To this the Danish Prince consented. He was accordingly baptized, and returned to his own country, attended by two eminently pious ecclesiastics, Anscarius and Aubert, monks of Corbie. These venerable missionaries laboured with remarkable success during two years, in converting the rude inhabitants of Cimbria and Jutland. On the death of his companion, the zealous indefatigable Anscarius went into Sweden, A. D. 828; where his exertions were also crowned with success. After having been raised, in the year 831, to the Archbishopric of Hamburgh, and of the whole North, to which charge the superintendance of the Church of Bremen was afterwards added, this admirable Christian Missionary spent the remainder of his life in travelling frequently amongst the Danes, Cimbrians, and Swedes, to form new churches, to confirm and establish those which had been already planted, and otherwise to promote the cause of Christianity. He continued in the midst of these arduous and dangerous enterprizes till his death in the year 865. Rembert, his successor in the superintendance of the Church of Bremen, began, towards the close of this century, to preach to the inhabitants of Brandenburg, and made some progress towards their conversion.

Sweden.

Whilst these accessions to the Christian Church were making in the north of Europe, the Saracens, who were already masters of nearly the whole of Asia, extended their conquests to the extremities of India, and subjected the greatest part of Africa, as then known, to their dominion. Sardinia also, and Sicily, submitted to their yoke; and towards the conclusion of the century, they spread terror even to the very gates of Rome. These desolating incursions not only obstructed the

Progress of the Saracens.

propagation of Christianity, but produced in great numbers of Christians a deplorable apostacy from the faith.

The Normans. The European Christians suffered almost equally from the ravages of the Pagan Normans from the coast of the Baltic; who not only infested the shores and islands of the German Ocean, but at length broke into Germany, Britain, Friesland, Gaul, Spain, and Italy, and forcibly seated themselves in various provinces of those kingdoms. By degrees, however, these savage invaders became civilized by their settlement among Christian Nations, and were gradually persuaded to embrace the religion of the Gospel.

Cent. X. In *the tenth century*, the Christian Church presented a deplorable scene of ignorance, superstition, and immorality. Amidst the darkness, however, which universally prevailed, some rays of light occasionally appear. The Nestorians, of Chaldæ whose zeal, notwithstanding their errors, is deserving of commendation, extended the knowledge of Christianity beyond Mount Imäus, to Tartary, properly so called, whose inhabitants had hitherto remained ignorant and uncivilized. The same successful missionaries afterwards introduced it amongst the powerful nation of the Turks, or Tartars, which was denominated Karit, and bordered on the northern part of China. The Hungarians and Avari had received some imperfect ideas of Christianity during the reign of Charlemagne; but on his decease, they relapsed into idolatry, and the Christian Religion was almost extinguished amongst them.

Progress in Tartary.

(To be concluded in the next Number.)

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HISTORIC VIEW OF THE PROGRESS OF THE GOSPEL

BY THE REV. HUGH PEARSON, M.A.

[Concluded from page 64.]

TOWARDS the middle of this century, two Turkish Chiefs, Bologudes and Gylas, whose territories lay on the banks of the Danube, made a public profession of Christianity, and were baptised at Constantinople. Of these the former soon apostatized; the other steadily persevered, received instruction from Hierothens, a Bishop who had accompanied him from Constantinople, and encouraged the labours of that Bishop amongst his subjects. Sarolta, the daughter of Gylas, being afterwards married to Geysa, the chief of the Hungarian Nation, he was by her persuaded to embrace Christianity. Geysa, however, still retained a predilection for his ancient superstitions, and was only prevented from apostatizing by the zeal and authority of Adalbert, Archbishop of Prague, who visited Hungary towards the conclusion of this century. But however imperfect might be the conversion of the king, the most salutary consequences followed the reception of the Gospel by his subjects. Humanity, peace, and civilization, began to flourish amongst a fierce and barbarous people; and under the patronage of Stephen, the son of Geysa, Christianity became completely established in Hungary.

On the banks of the Danube.

In Hungary.

The inhabitants of Poland were, during this century, blessed with the knowledge of Christianity. Some Poles, travelling into Bohemia

Poland.

and Moravia, were struck with the preaching of the Gospel, and, on their return, earnestly recommended it to the attention of their countrymen. The report at length reaching the ears of Micislaus, the Duke of Poland, he was induced to divorce his seven wives, and married Dambrouca, the daughter of Boleslaus, Duke of Bohemia. He was baptised in the year 965, and, by the zealous efforts of the Duke and Duchess, their subjects were either persuaded or obliged, by degrees, to abandon their idolatry, and to profess the religion of Christ.

Progress in Russia.

The conversions which had taken place in Russia during the preceding century were neither sincere nor parmanent. But in the year 961, Wolodomir, having married Anne, sister of the Greek Emperor Basilius the Second, was prevailed upon by that princess to receive the Christian Faith. He was accordingly baptised in the year 987. The Russians followed, without compulsion or reluctance, the example of their prince; and from that time Russia received a Christian Establishment, and considered herself as a daughter of the Greek Church.

In Scandinavia.

If we turn our attention to Scandinavia, we find, that Christianity, which had been so successfully introduced during the preceding century, had met with a severe check in Denmark under the reign of Gormo the Third, who laboured to extirpate it entirely. At length, however, he was compelled by Henry the First, called the *Fowler*, the predecessor of Otho the Great, to permit the profession and propagation of Christianity in his dominions; and under the protection of the Emperor, Unni, then Archbishop of Hamburgh, with some other ecclesiastics, came into Denmark, and formed many Christian Churches in that kingdom. On the

death of Gormo, his successor Harold, being defeated by Otho the Great, A.D. 940, by the command of his conqueror, though not unwillingly, embraced the Gospel, and zealously supported and propagated it amongst his subjects during his reign. Suen-Otho, however, his son and successor, entirely renounced the Christian Name, and persecuted his Christian Subjects in the most cruel manner. At length, being driven from his throne, and forced into exile amongst the Scots, he was led to reflect on his Christian Education, and to repent of his apostacy; and being restored to his kingdom, spent the remainder of his life in the most sincere and earnest endeavours to promote the cause of Christianity in his dominions.—In Sweden, an almost entire extinction of the Gospel had taken place. Unni, animated by his success in Denmark, determined therefore on attempting a revival of it in that country. His pious exertions were rendered prosperous, and he had the happiness of confirming the Gospel in Sweden, and of planting it even in the remoter parts of that northern region.

It was during this century that Norway first received the Christian Faith. Several attempts were previously made in the early part of it, which were altogether unsuccessful. The barbarous Norwegians resisted both the exhortations of the English Missionaries, and the more forcible endeavours of their princes, to convert them from their idolatry, till the year 945; when Haco, King of Norway, who had been driven from his throne, was restored by Harold, King of Denmark; and having been converted by that prince during his exile, publicly recommended Christianity to his subjects. The impression, however, which was thus made upon their minds, was but slight; nor were they entirely persuaded to become Christians till the reign of his successor Olaus. At length Swein, King of Denmark, having conquered

Norway, obliged his subjects universally to renounce idolatry, and to profess the Gospel. Amongst the missionaries whose labours were rendered successful in this work, Guthebald, an English Priest, was the most eminent both in merit and authority. From Norway, the salutary light of Christianity spread into the Orkney Islands, which was then subject to that country, and penetrated, in some degree, even into the remote regions of Iceland and Greenland. So that in this century the triumph of Christianity was complete throughout Scandinavia.

In Germany. In Germany, the exertions of the Emperor Otho contributed, in a signal manner, to promote the interests of Christianity, and to establish it on the most firm foundations throughout the empire. At the earnest request of the Rugi, a remarkably barbarous people, who inhabited the country of Pomerania, between the Oder and the Wipper, and the isle of Rugen in the Baltic, that zealous prince sent Adalbert amongst them, to revive the knowledge of Christianity, which had formerly existed, but was then extinguished. The mission, however, was unsuccessful. But Adalbert, being afterwards appointed the first Archbishop of Magdeburgh, was successful in converting great numbers of the Sclavonians.

The Saracens. Throughout this century, the Saracens in Asia and Africa successfully propagated the doctrines of Mohammed, and multitudes even of Christians were the victims of their delusions. The Turks, also, received the religion of the Arabian Impostor; and, turning their arms against the Saracens, began to lay the foundations of that powerful empire which they afterwards established.

Normans. In the West, Christianity was persecuted by the barbarous efforts of the unconverted Normans, Samaratians, Sclavonians, Bohemians, and Hungarians; while the Arabs in Spain, Italy, and

the neighbouring islands, oppressed and plundered its followers.

Cent. XI.

The zeal of the Nestorian Christians continued to be conspicuous in *the eleventh century*. In Tartary and the adjacent countries they succeeded in converting great numbers to the profession of Christianity. In the provinces of Casgar, Nuachets, Turkistan, Genda, and Tangut, metropolitan prelates, with many inferior bishops, were established; and from which it evidently appears, that Christianity must have flourished to a considerable extent in those countries which are now the seat of Mohammedism and idolatry.

Progress in Tartary.

The light which had been diffused during the preceding centuries amongst the Hungarians, Danes, Poles, and Russians, was considerably increased and extended during the present by the zealous endeavours of their princes, and of missionaries who laboured amongst them. An ineffectual attempt was *made* to convert the Sclavonians as a nation, (great numbers having embraced Christianity during the preceding century) the Obotriti, whose capital was Mecklenburg, the Venedi, who dwelt on the banks of the Vistula, and the Prussians. But these barbarous nations continued, in a great measure, pagan throughout this century. Boleslaus, King of Poland, attempted to force his subjects into a profession of Christianity, and some of his attendants used the more evangelical methods of admonition and instruction. In a benevolent undertaking, however, of this kind, Boniface and eighteen other persons were barbarously massacred by this fierce and intractable people. The Prussians, indeed, seem to have been among the last of the European Nations who submitted to the yoke of Christianity. In Germany, Sweden, Denmark, and Norway, the labours

In the North of Europe.

of English Missionaries were particularly distinguished in this century.

Effect of Christianity in the North.

Christianity had now been preached during three centuries in Scandinavia, and the effects which it produced on the manners of the rough and uncultivated inhabitants of those northern regions were in the highest degree beneficial. "That restless people," Mr. Hume observes, "seem about this time to have learned the use of tillage; which thenceforth kept them at home, and freed the other nations of Europe from the devastations spread over them by those piratical invaders. This proved one great cause of the settlement and improvement of the southern nations." (Hume, vol. i. chap. 5.) This observation of the celebrated historian represents, with his usual perspicuity, the advantages which resulted from the civilization of the North, but it is silent as to the *true cause* of that important change. To *the propagation of Christianity* it must unquestionably be chiefly referred. It was the influence of this Divine Religion which gradually softened the manners of those barbarous nations, induced them to abandon their former piratical habits, and to cultivate the arts of industry and peace. Christianity, be it remembered, while it conveys to individuals the most important knowledge, and imparts to them the richest blessings, diffuses the salutary precepts of order, tranquillity, and happiness, throughout society and the world at large.

During this century, the island of Sicily was recovered from the Saracens. But in part of Asia, and in Spain, the Christians were severely oppressed both by the Saracens and the Turks: great numbers were, in the mean time, seduced by flatteries and delusive offers into apostacy from the faith. In Hungary, Denmark, the lower parts of Germany, and in other Euro-

pean Nations, the Christians were, also, much harassed and persecuted by the idolatrous Pagans; whose violence was, however, at length effectually restrained by the powerful interference of the Christian Princes.

The Crusades.

It was at the close of this century (A.D. 1096) that the first of those romantic expeditions, distinguished by the name of Crusades, was undertaken. Whatever motives of a religious nature might have actuated their promoters, there can be no hesitation in determining, that they contributed neither to the support nor advancement of Christianity. "Non tali auxilio, nec defensoribus istis—" But the consideration of these enthusiastic undertakings belongs not to our present subject.

Cent. XII.

Progress in the North of Europe.

The propagation of the Gospel was successfully continued in *the twelfth century*, chiefly in the North of Europe. Boleslaus, Duke of Poland, having taken Stetin, the capital of Pomerania, by storm, and laid waste the surrounding country, compelled the vanquished inhabitants to submit at discretion; and imposed upon them, as a condition of peace, their reception of Christianity. The conqueror sent Otho, Bishop of Bamberg, in the year 1124, to instruct his new subjects in the doctrines of the Gospel. Many of them, among whom were the Duke and Duchess, and their attendants, were converted by his exhortations; but great numbers of the idolatrous Pomeranians resisted his utmost efforts, and obstinately adhered to the superstition of their ancestors. In a second visit in the year 1126, the venerable Bishop was more successful, and Christianity was established in Pomerania on a solid foundation.

Pomerania.

In the year 1168, Waldemar, King of Denmark, who was foremost among the northern princes of th-

century by his zeal in the propagation and advancement of Christianity, having subdued the island of Rugen, which lies in the neighbourhood of Pomerania, obliged its rude and piratical inhabitants to listen to the instructions of the missionaries who accompanied his army. Among these, Absalom, Archbishop of Lunden, a man of superior talents and virtue, was eminently distinguished; and by his exertions, Christianity was firmly seated in this island, which had hitherto baffled every attempt to enlighten it.

Finland. The Finlanders, whose character resembled that of the inhabitants of Rugen, and who infested Sweden with their predatory incursions, received the Gospel in a similar manner. Eric, King of Sweden, having totally defeated these barbarians, sent Henry, Archbishop of Upsal, to evangelise them. His success was so great, that he is called *the Apostle of the Finlanders;* yet he was at length assassinated by some of these refractory people, on account of a heavy penance which he had imposed on a person of great authority.

Livonia. In Livonia, the propagation of Christianity was carried on towards the close of this century with a violence and cruelty altogether abhorrent from the mild and benevolent spirit of our holy religion. The labours of Mainard, the first Missionary who attempted the conversion of that barbarous people, having proved unsuccessful, the Roman Pontiff, Urban the Third, who had consecrated him Bishop of the Livonians, declared a crusade against them, which was zealously carried on by that ecclesiastic, and by his successors, Berthold and Albert. These warlike Apostles, at the head of great bodies of troops, raised in Saxony, successively entered Livonia, and compelled the wretched inhabitants to receive Christian Baptism.

The Sclavonians, notwithstanding some partial conversions among them, had hitherto as a nation shewn a remarkable aversion to Christianity. This excited the zeal of the neighbouring princes, and of certain missionaries, who united their efforts to conquer their prejudices, and to convert them to the Christian Faith. The most successful of these teachers was Vicelinus, a man of singular learning and piety, who was, at length, appointed Bishop of Oldenburg, which see was afterwards transferred to Lubec. This excellent man spent the last thirty years of his life in the instruction of the Sclavonians, amidst great difficulties and dangers; and his benevolent labours were conducted with so much wisdom, that they were attended with a success which could scarcely have been expected among that intractable people. The Sclavonians.

The revolution, which, at the beginning of this century, took place in Asiatic Tartary, on the borders of Cathay*, by the successful enterprize of the celebrated Nestorian, Prester John, proved for many years highly beneficial to the Christian Cause. Towards the close of it, however, the victorious arms of Genghis Khan overturned the kingdom which he had established, and Christianity in consequence lost much of its credit and authority. It continued gradually to decline until at length it sunk entirely under the weight of oppression; and was succeeded partly by the errors of Mohammedism, and partly by the superstitions of Paganism. In Syria and Palestine, the Christians were, during the whole of this century, engaged in contests with the Mohammedans. Scenes of persecution and cruelty were exhibited on both sides, and Christianity suffered almost equally from her enemies and her friends. Decline of Christianity in Asia.

* Cathay was situated on the north-west border of China.

Cent. XIII.

Notwithstanding the victories of the successors of Genghis Khan, by which they had subdued a great part of Asia, and had involved in great calamities the Christian inhabitants of China, India, and Persia, it appears from undoubted authorities that both in China and in the northern parts of Asia, the Nestorians continued to have a flourishing Church, and a great number of adherents, in *the thirteenth century*. Even in the court of the Mogul Emperors, there were many who professed Christianity; but the ensnaring influence of the religion of Mohammed gradually undermined it, and left scarcely a vestige of Christianity amongst them. In consequence of the incursions which were made by the Tartars in Europe in the year 1241, several embassies were sent by the Popes Innocent the Fourth and Nicholas the Third and Fourth, which were the means of converting many of the Tartars to the Christian Faith, and of engaging considerable numbers of the Nestorians to adopt the doctrine and discipline of the Church of Rome. Several Churches were also erected in different parts of China and Tartary; and, in order to facilitate the propagation of Christianity, a translation was made by Johannes a Monte Corvino, the ambassador of Nicholas the Fourth, of the New Testament and the Psalms, into the language of Tartary. The affairs, however, of the Christians in the East during this century, in consequence of the conquests of the Tartars, and of the unfortunate issue of the several crusades which were undertaken in the course of it, and which were *the last* of those infatuated expeditions, were, upon the whole, in a very deplorable condition. The kingdom of Jerusalem, which had been established at the close of the eleventh century, being entirely over-

State of Christianity in China and Tartary.

thrown, many of the Latins remained still in Syria, and, retiring into the dark and solitary recesses of Mount Libanus, lived there in a wild and savage manner, and gradually lost all traces both of religion and civilization. The descendants of these unhappy Europeans, called Derusi, or Drusi, still inhabit the same uncultivated wilds, and retain nothing of Christianity but the name.

Conversion of the Prussians and Lithuanians.

In some of the northern parts of Europe, the religion of the Gospel had not yet triumphed over the fierceness and superstitions of Paganism. The Prussians still retained the idolatrous worship of their ancestors; nor was any impression made on the minds of this people by the various missionaries who had been sent amongst them. Their obstinacy at length induced Conrad, Duke of Massovia, to have recourse to more forcible methods of converting them. For this purpose, he applied in the year 1230 to the Teutonic Knights of St. Mary, who after their expulsion from Palestine, had settled at Venice, and engaged them to undertake the conquest and conversion of the Prussians. They accordingly arrived in Prussia, and, after an obstinate contest of fifty years, they subdued its resolute inhabitants and established their own dominion and the profession of Christianity amongst them. The Knights pursued the same unchristian methods in the neighbouring countries, and particularly in Lithuania, the inhabitants of which provinces were thus constrained to profess a feigned submission to the Gospel.

Progress in Spain.

In Spain, Christianity gradually gained ground. The Kings of Castile, Leon, Navarre, and Arragon, waged perpetual war with the Saracen Princes, who still retained the kingdoms of Valentia, Granada, and Mercia, together with the pro-

vince of Andalusia. This contest was carried on with such signal success, that the Saracen Dominion declined daily, and was reduced within narrower bounds; while the pale of the Church was extended on every side. Among the princes who contributed to this happy revolution, James the First of Arragon was particularly distinguished by his zealous efforts in the advancement of Christianity, and the conversion of his Arabian Subjects after his recovery of Valentia, in the year 1236.

Cent. XIV. In *the fourteenth century*, the cause of Christianity greatly declined in the East. The profession of it was, indeed, still retained in the contracted empire of the Greeks, of which Constantinople was the metropolis. But in Asia, the Turks and Tartars, who extended their dominions with astonishing rapidity, destroyed, wherever they went, the fruits of the labours of the Christian Missionaries during the preceding century, and substituted the imposture of Mohammed for the religion of Christ. In China, Christianity seemed to be almost totally extirpated by the jealousy of the reigning powers; while the celebrated Tamerlane, after having subdued the greatest part of Asia and triumphed over Bajazet the Emperor of the Turks, and even filled Europe with the terror of his arms, persecuted all who bore the Christian Name with the most barbarous severity and compelled multitudes, by his cruelties, to apostatize from the faith. Attempts were made in this century to renew the crusades, but without effect. It is obvious, however, that, had they even succeeded, they were but ill calculated to revive Christianity in the East.

Decline of Christianity in the East.

Progress in Lithuania. The boundaries of Christianity had, in the mean time, been gradually extending

in Europe. Jagello, Duke of Lithuania, was almost the only prince who retained the Pagan Worship of his ancestors. At length, in the year 1386, having become a competitor for the crown of Poland, and his idolatry being the only obstacle to his success, he embraced the Christian Faith, and persuaded his subjects to follow his example. The Teutonic Knights continued their persecution of the Pagan Prussians and Livonians, and completed in this century the violent work which they had commenced during the preceding. Great numbers of the Jews in several parts of Europe, more particularly in France and Germany, were in a similar manner compelled to make a profession of Christianity. And in Spain, a plan was formed by the Christian Princes for the expulsion of the Saracens, which afforded a prospect of at length uniting that whole country in the faith of Christ.

The succeeding century, accordingly, witnessed the entire overthrow of the Saracen Dominion in Spain, by the conquest of Granada, in the year 1492, by Ferdinand the Catholic. Shortly after this important revolution, that monarch published a sentence of banishment against the Jews in his dominions; great numbers of whom, to avoid this severe decree, feigned an assent to the Christian Religion. The Saracens who remained in Spain after the destruction of their Empire, resisted both the exhortations, and the more violent methods of proselytism, which were afterwards recommend by the celebrated Cardinal Ximenes, and persevered in their attachment to the Arabian Impostor. Cent. XV.

The people of Samogitia, in the neighbourhood of Courland and Lithuania, remained Pagan till the 15th century; when Uladislaus, King of Poland, demolished their idols, founded some The Samogitæ.

Churches among them, and afterwards sent some priests to instruct them. But his success in their conversion was by no means considerable.

Discovery of America.

The maritime enterprises of the Portuguese towards the close of this century, and, above all, the discovery of the islands and continent of America by Columbus, in the year 1492, opened, however, a new and extensive field for the exertion of Christian Benevolence.

Progress of Christianity on the coast of Africa.

The first attempt of this kind was made by the Portuguese, amongst the Africans of the kingdom of Congo; who, together with their king, were suddenly converted to the Romish Faith in the year 1491; in what manner, and with what effect, it is not difficult to determine.

After this singular revolution in Africa Pope Alexander the Sixth, who had arrogantly divided the continent of America between the Spaniards and Portuguese, earnestly exhorted these two nations to propagate the Gospel amongst the inhabitants of those immense regions. A great number of Franciscans and Dominicans were in consequence sent out to America and its islands; who, with the assistance of the cruel invaders of those countries, speedily converted numbers of the wretched natives to the nominal profession of a corrupt and debased form of Christianity.

In America and its islands

Decline of Christianity in the East.

But the decline of the Christian Religion in the East during this century unhappily more than counterbalanced these accessions in the West. Asiatic Tartary, Mogul, Tangut, and the adjacent provinces, where Christianity had long flourished, were now become the seats of superstition, which rained triumphant in its most degrading forms. Except in China, where the Nestorians still preserved some faint remains of their

former glory, scarcely any traces of Christianity existed in those immense tracts of country; and even these did not survive the century.

Destruction of the Grecian Empire by the Turks.

A new source of calamity to the Christian Church, both in Europe and Asia, was opened, by the destruction of the Grecian Empire, and the capture of Constantinople, by the Turks, under Mohammed the Second, in the year 1453. By this disastrous event, besides the provinces which had been already subdued by the Ottoman arms, Epirus and Greece fell under the dominion of the Crescent, and Christianity became gradually* buried under the resistless torrent of Mohammedan ignorance and barbarism. In Constantinople and the neighbouring cities, in Thessalonica, Philippi, and Corinth, where Christianity had once so eminently flourished, most of the churches were converted into mosques, and the Christians were forced at length to retain their religion in secret and in silence. Yet even this tremendous ruin, the just consequence of the corrupt state of the Grecian Church, was eventually, by the providence of the Supreme Governor of the World, rendered subservient to the most important and beneficial purposes. The emigration of learned men from the East was one of the principal means of reviving the study of literature in Europe; and the remarkable concurrent discovery of the art of printing in the year 1440, contributed

* There are still, however, considerable remains of Christianity in the Turkish Dominions, both in Europe and Asia. In the former, it is calculated that two-thirds of the inhabitants are Christians; and in Constantinople itself, there are above twenty Christian Churches, and above thirty in Thessalonica. Philadelphia, now called Ala Shahir, has no fewer than twelve. The whole island of Chio is governed by Christians; and some islands of the Archipelago are inhabited by Christians only.

both to the production and the success of that memorable revolution which, in the succeeding century, changed the face of the Christian World.

Cent. XVI.

The Reformation.

This great event was *the Reformation* from the errors and superstitions of the Romish Church, which commenced in Saxony, by the magnanimous exertions of the justly celebrated Martin Luther, and which forms the most prominent feature in the history of the *sixteenth century*. Europe at this time, with very few exceptions, was converted to the public profession of Christianity, though scarcely any thing short of the ruin which had overwhelmed the Eastern Church could be more deplorable than the state of the Western, at the commencement of this period. The thick darkness which had gradually overspread it, was beginning to be dispelled, by the revival of literature and philosophy during the preceding century; but at the glorious æra of the Reformation, the pure light of moral and religious truth shone forth with renovated lustre, and produced the most important effects on the general state of Europe. The profession of Christianity which now pervaded almost every part of that quarter of the world, necessarily precluded any further propagation of it, and restrained its European History to that of the contests between the Reformers and the Church of Rome.

Progress of Christianity in America and elsewhere by the Spaniards and Portuguese.

For the extension, therefore, of the pale of the visible Church during this century, we must chiefly look to the newly discovered regions of America. The Spaniards and Portuguese, if we may give credit to their historians, exerted themselves with the utmost vigour and success in propagating the Gospel amongst the barbarous na-

tions of the new world. It cannot, indeed, be disputed, that they communicated some faint and imperfect knowledge of Christianity to the inhabitants of America, to those parts of Africa to which they carried their invading arms, and to the islands and maritime provinces of Asia, which they subjected to their dominion. It is certain, also that considerable numbers of these unhappy people, who had hitherto been enslaved by the most abject superstition, apparently embraced the religion of Christ. But, when it is considered, that these nominal conversions were obtained by the most violent and cruel methods, and that their acquaintance with Christianity consisted only of a blind veneration for their instructors and the performance of a few unmeaning ceremonies, we are tempted, with some of the most pious and intelligent even of their own writers, rather to lament that the Gospel should ever have been thus propagated; and to regard both the labours of these false apostles, and their converts, with a mixture of indignation and pity.

Nature of it.

The progress of the Reformation having given an effectual check to the ambition of the Roman Pontiffs, and even deprived them of a great part of their spiritual dominion in Europe, they began to direct their attention to other quarters of the world; and to indemnify themselves for these losses, they became more solicitous than they had ever yet been to propagate Christianity in Pagan countries. In the execution of this design, the renowned society of Jesuits, which was established by Ignatius Loyola in the year 1540, seemed particularly calculated to assist the Court of Rome. A certain proportion of their order, who were to be at the absolute disposal of the Roman Pontiff, were accordingly, from its commencement, directed to be

The Jesuits.

formed for the work of propagating Christianity amongst unenlightened nations. Great numbers of this important society were in consequence employed in the conversion of the African, American, and Indian Heathens. But both the credit and the real success of their labours were lessened and obscured by the *corrupt motives* which too evidently appeared to actuate these zealous missionaries, and by *the unchristian means* which they adopted to accomplish their purpose.

The example of the Jesuits excited the emulation of the Dominicans and Franciscans, and of several other religious orders; but it may be justly doubted, whether the interests of pure and undefiled Christianity were not rather injured than promoted by their labours.

Xavier.

Amongst the members of the society of Jesuits who were thus engaged in the propagation of the Gospel, Francis Xavier, who acquired the honourable title of *the Apostle of the Indians*, obtained the most distinguished reputation. In the year 1522, this great man, who possessed many of the requisites of a successful missionary, set sail for the Portuguese Settlements in India; and in a short time spread the knowledge of Christianity, as it is professed by the Church of Rome, in many parts of the continent, and in several of the islands of that remote region. From thence in the year 1529, he passed into Japan, and there laid, with incredible activity, the foundations of the Church which flourished during so many years in that island and its dependencies. His indefatigable zeal prompted him to attempt the conversion of the vast empire of China; and, with this intention, he embarked for that country, but died in sight of the object of his

His labours in India and Japan.

voyage in the year 1552. After his death, other members of his order penetrated into China. The chief of these was Matthew Ricci, an Italian, who rendered himself so acceptable to the Chinese Emperor and his nobles by his mathematical knowledge, that he obtained for himself and his associates the liberty of explaining to the people the doctrines of the Gospel. Ricci may therefore be considered as the founder of the Christian Church, which, notwithstanding the vicissitudes it has undergone, still subsists in China*.

These of Ricci in China.

The dominions of the Protestant Princes being confined within the limits of Europe, the Churches under their protection could contribute but little towards the propagation of the Gospel in those distant regions which have been just mentioned. It is certain, however, that in the year 1556, fourteen Protestant Missionaries were sent from Geneva to convert the Americans; although it is neither known by whom this design was promoted, nor with what success it was attended. The English also, who, towards the close of this century, sent colonies into the northern parts of America, gradually extended their religion amongst that rude and uncivilized people. It may be added, that about this time the Swedes exerted themselves in converting to Christianity many of the inhabitants of Finland and Lapland, of whom considerable numbers had hitherto retained the extravagant superstitions of their Pagan Ancestors.

Protestant attempts.

The vigorous attempts which were made during this century to support the grandeur of the papal see by the propagation of Christianity in distant nations, were renewed during *the next*, and were attended with considerable success. In the

* See Barrow's Travels in China.

year 1622, Gregory the Fifteenth, by the advice of his confessor Norni, founded at Rome the celebrated College "De Propagandâ Fide." and endowed it with ample revenues. The college consisted of thirteen cardinals, two priests, and one secretary, and was designed to propagate and maintain the religion of the Church of Rome in every quarter of the globe. The funds of this society were so greatly augmented by the munificence of Urban the Eighth, and the liberality of other benefactors, that it became adequate to the most splendid and extensive undertakings. The objects to which its attention was directed, were the support of missionaries in various parts of the world; the publication of books to facilitate the study of foreign languages; the translation of the Scriptures, and other pious writings, into various tongues; the establishment of seminaries for the education of young men destined to act as missionaries; the erection of houses for the reception of young Pagans yearly sent to Rome, who, on their return to their native countries, were to become the instructors of their unenlightened brethren; and the support of charitable institutions for the relief of those who might suffer on account of their zeal in the service of the Church of Rome. Such were the arduous and complicated schemes of this celebrated College. To this, however, another of a similar kind was added in the year 1627 by Pope Urban the Eighth, which owed its origin to the piety and munificence of John Baptist Viles, a Spanish Nobleman. The same spirit of pious beneficence was communicated to France about the year 1663, and produced several other establishmeuts of this nature; particularly the "Congregation of Priests of foreign Missions," and the "Parisian Seminary for the Missions abroad;" the one for the actual sending forth of

College "De Propaganda Fide."

Other similar establishments.

missionaries, the other for the education of fit persons for that important work. A third society in France was denominated, "The Congregation of the holy Sacrament," and was under the direction of the Pope and the College De Propagandâ at Rome.

Missionaries from these Institutions.

From these various institutions, a great number of missionaries were sent forth during the seventeeth century to different parts of the world, who converted multitudes to the outward profession of Christianity, and subjection to the Church of Rome. The religious orders who chiefly distinguished themselves in these missions were the Jesuits, the Dominicans, the Franciscans, and the Capuchins; who, though engaged in one great common design, mutually opposed and accused each other. Of these, the Jesuits were justly considered as having employed the most unwarrantable methods in the propagation of Christianity*. They were accustomed to explain the doctrines of Paganism in such a manner, as to soften and diminish, at least in appearance, their opposition to the truths of the Gospel; and wherever the faintest resemblance could be traced between them, they endeavoured to persuade their disciples of the coincidence of the two religions. They permitted their proselytes, also, to retain such of their ancient rites and customs as were not glaringly inconsistent with Christian Worship; and thus laboured to effect a *coalition* between *Paganism* and *Christianity*. To these artifices, they added an unwearied assiduity in conciliating the favour and confidence of the priests and civil governors of the people to whom they were sent, and that by means wholly unworthy of the cha-

Practices of the Jesuits.

* A curious account of these corrupt practices of the Jesuits is contained in a letter of Mr. Maigrot, quoted by Millar in his History of the Propagation of Christianity, from a work entitled, "Popery against Christianity," under the signature of Parthenopæus Hereticus.

racter of Christian Ambassadors to the heathen. It should be mentioned, to the honour of the other religious orders who were engaged in similar undertakings, that they uniformly disdained this worldly policy of the Jesuits; and, wherever they went, preached the peculiar, exclusive, and unaccommodating doctrines of Christianity with apostolic boldness and simplicity.

By the labours of these various Missionaries, the knowledge of Christianity was disseminated, during this century, through the greatest part of Asia. The Jesuits and others communicated some rays of Divine Truth, though mixed with much error and superstition, to those parts of India which had been possessed by the Portuguese, previous to their expulsion by the Dutch. The most celebrated of the missions which were established in that remote region was that of Madura, which was undertaken by Robert de Nobili, an Italian Jesuit. The plan which he adopted for the conversion of the Indians is a singular specimen of that worldly and temporizing policy, which has so justly brought reproach on the missions of his society. He assumed the appearance of a Brahmin, who had come from a far distant country, and, by his austerities and other artifices, persuaded many native Brahmins to receive him as a member of their order, and to submit to his instructions. By their influence and example, great numbers of the people were induced to become his disciples, and the mission continued in a flourishing condition till the year 1744; when, with others in the kingdoms of Carnate and Marava, which the Jesuits had established, it was formally suppressed by Benedict the Fourteenth *, who expressed his disap-

Their labours in India.

Robert de Nobili.

* For a full account of this famous mission, of which the Jesuits particularly boast, see the "Lettres Curieuses et Edifiantes écrites des Missions Etrangeres."

probation of the methods which they had practised for the conversion of the heathen.

Siam, Tonquin, and Cochin-China.

Christianity was, during this century, first conveyed to the kingdoms of Siam, Tonquin, and Cochin-China, by a mission of the Jesuits, under the direction of Alexander of Rhodes, a native of Avignon; whose instructions were received with uncommon docility by an immense number of the inhabitants of those countries. The mission continued to be successful in the kingdom of Siam till the year 1688, when the violent death of the king and his chief minister, who favoured it, obliged the missionaries to return home.

Missions of the Jesuits in China.

At the commencement of this century, a numerous society of Jesuits, Dominicans, Franciscans, and Capuchins, proceeded to China with a view to enlighten that vast empire with the knowledge of the Gospel. Though differing in other points, these discordant missionaries agree in asserting the wonderful success which attended their labours. The Jesuits especially, by their literary and scientific attainments, acquired great influence with two successive Chinese Emperors, which they directed to the furtherance of their great and important design; and had their integrity been as great as their talents and activity, they would have acquired immortal renown by their exertions in the cause of Christianity, in this immense region *. But they pursued in China the same compromising plan which has been already mentioned, and which they did not hesitate to defend, by resorting to the plea of necessity; alléging, that certain evils and inconveniences may be lawfully submitted to for the attainment of important and salutary purposes.

* Lett. Cur. et. Edif. tom. viii. The progress of this mission, and the charges urged against the conduct of the Jesuits, are sufficiently detailed in Mosheim, cent. 17, vol. v.

The ministerial labours of the Romish Missionaries, particularly of the Jesuits, were eminently successful, about the same period, in the islands of Japan, notwithstanding the jealousy and opposition of the native priests and nobles, and the still more fatal disputes of the missionaries amongst themselves. The success, however, of the Gospel in Japan was, unhappily, but of short duration. In the year 1615, the hopes of its ministers were suddenly blasted, by the publication of a persecuting edict of the emperor, occasioned, as it is generally agreed, by the discovery of certain seditious designs of the Jesuits; which was executed with a degree of barbarity unparalleled in the annals of Christian History. This cruel persecution, during which many, both among the Jesuits and their adversaries, testified the sincerity of their attachment to the Christian Faith, and almost expiated, if the expression may be allowed, the errors of their ministry, raged for many years with unrelenting fury; and ended only with the total extinction of Christianity throughout that empire.

In Japan.

The example of the Roman Catholic States tended to excite a spirit of pious emulation in Protestant Countries, to propagate their purer form of Christianity amongst the heathen nations. The peculiar situation of the Lutheran Princes, whose territories were for the most part within the limits of Europe, prevented them from engaging in this laudable design. This was, however, by no means the case with all the states who professed the reformed religion The English and Dutch, more especially, whose commerce extended over the whole world, and who had sent colonies to Asia, Africa, and America, had the fairest opportunities of exerting themselves in this great cause: and although neither of these nations can be said to have improved them to the utmost of its power, they by no means entirely neglected them.

Protestant attempts.

In the year 1647, a Society was established in England by an Act of Parliament, for the Propagation of the Gospel in Foreign Parts. The civil war, which ensued, suspended the execution of this plan; but at the Restoration the work was resumed. In the year 1701, this respectable Society was incorporated by a charter, and received other marks of favour from King William the Third; and was enriched with new donations and privileges. Since that period, it has been frequently distinguished by royal munificence, and by the liberality of many private persons. The primary object of this Society being to promote Christianity in the British Colonies, its exertions have hitherto been principally directed to the plantations in North America; where several Missionaries and Schoolmasters are constantly employed at its expense, in places which would otherwise have been destitute of the public worship of God, and almost of the knowledge of the Gospel.

English Society for the Propagation of the Gospel.

The efforts of the United Provinces were successfully directed to the islands of Ceylon and Formosa, the coast of Malabar, and other Asiatic Settlements, which they had either acquired by their own industry, or had conquered from the Portuguese. No sooner were the Dutch sufficiently established in the East Indies, than they formed various schemes for the religious instruction of the natives, great numbers of whom were converted to the Christian Faith*.

Efforts of the United Provinces.

In Africa, the Missionaries of the Church of Rome were in the year 1634 banished from the kingdom of Abyssinia. But on the western coast of that continent, the Capuchin Missionaries, after enduring the most dread

Roman Catholic Missions in Africa.

* See Epist. de Successu Evan. apud Indos Orient. Ultraject. 1699.

ful hardships and discouragements, succeeded in persuading the kings of Benin and Awerri, and the queen of Metemba, to embrace Christianity, about the year 1652. The conversions, however, which took place among the Africans, are acknowledged to have been very slight and imperfect, and to have been confined to the maritime provinces, and more particularly to the Portuguese Settlements. The interior of this great peninsula remains still, in a great measure, inaccessible to the most adventurous Europeans.

The late auspicious measure of the Abolition of the Slave Trade, and the formation of the African Instituton *, will, however, it is hoped, gradually lead to the civilization of this long-injured continent, and eventually to the propagation of Christianity amongst its unhappy natives.

The various colonies from Spain, Portugal, and France, which were established in the extensive continent of America, were instrumental in diffusing some faint and corrupted notions of Christianity among the conquered and the neighbouring nations. Great multitudes of them, however, were prevented by their distance from European Settlements, and their wandering and unsettled state, from deriving even this slight advantage. The Jesuits, under the pretence of propagating the Christian Religion, but, in reality, to gratify their own insatiable avarice and inordinate ambition, erected several cities, and founded civil societies, cemented by government and laws, in several provinces both in South and North America. The most celebrated of these settlements

Jesuits in South America.

* We may add to the grounds of hope, expressed in the text, that Africa will be eventually civilized and converted, the efforts of the Church Missionary Society, in erecting Settlements and opening Schools, on the Western Coast; and those of the United Brethren and the Missionary Society, in the South; with the future efforts of these and other Societies.—*Editors.*

was in the province of Paraguay, where, by their insinuating manners, and the natural ascendency of talents, they succeeded in forming a republic composed of Indians, from which every European was cautiously excluded. In order to prevent more effectually all communication between the Indians and Europeans, the Spanish Language was prohibited throughout the extent of this new empire; and the natives were accustomed to regard the Jesuits not only as their instructors, but as their sovereigns, and to look upon all other Europeans as their mortal enemies. Such was the state of things till the year 1752, when the mystery of this singular government was disclosed, by the attempts of the courts of Spain and Portugal to execute a treaty respecting the limits of their several dominions which being resisted by the Jesuits, and a war ensuing between the Spaniards and Portuguese and the Indians, the real views of the Jesuits became apparent, and an effectual check was given to their ambition.

The English in North America.

The cause of Christianity was more wisely and successfully promoted in those parts of America in which the English had formed settlements during this century; and, notwithstanding the various obstacles which it had to encounter, it made in a short time some considerable progress. The Independents, who retired to America on account of their dissent from the Established Church, claim the honour of beginning this important work. Several families of Independents, which had been settled in Holland, removed to America* in the year 1620; and there laid the foundations of a new state. The success which attended this first emigration induced great numbers of the Puritans to follow the example in the year 1629. Between the years 1631 and 1634, fresh emigrants arrived, amongst whom were the Puritans

* To that part which was afterwards called New Plymouth.

Maybew, Sheppard, and Elliott; men who were eminently qualified by their piety, zeal, and fortitude, for the arduous work of converting the savage natives. In this they were all remarkably laborious and successful; but more particularly the latter, who learned their language, into which he translated the Bible and other instructive books, collected the wandering Indians together, and formed them into regular societies; instructed them in a manner suited to their dull apprehensions; and by his zeal, ingenuity, and indefatigable industry, merited, and obtained at his death, the title of *the Apostle of the North-American Indians* *.

The Dutch.

In the American Provinces which were taken from the Portuguese by the Dutch, under the command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success; but the recovery of those territories by the Portuguese, in the year 1644, obscured the pleasing prospect which was beginning to open upon them. In the Dutch Colony of Surinam, no attempt has been made to instruct the neighbouring Indians in the knowledge of Christianity, except by the charitable and self-denying labours of the Moravian Missionaries.

Cent. XVIII.

The eighteenth century was distinguished by very considerable efforts in the great work of propagating the Gospel. The Popish and Protestant Missionaries manifested equal zeal in disseminating its doctrines in Asia, Africa, and America.

The Jesuits in India.

In the early part of the century the Jesuits converted great numbers to the profession of the Romish Faith, in the East Indies, par-

* It was the unexpected success which had attended these pious labours, that first excited the attention of the Parliament and people of England, and gave rise to the Society for the Propagation of the Gospel in Foreign Parts, which has been before mentioned.

ticularly in the kingdoms of Carnate, Madura, and Marava, on the coast of Malabar, in the kingdom of Tonquin, in the Chinese Empire, and in certain provinces of America. It is, however, to be feared, that the greater number of those whom the Romish Missionaries have persuaded to renounce Paganism are Christians only so far as external profession and the observance of certain religious ceremonies extend; and that, with very little of the true spirit of Christianity, they retain their ancient superstitions under a different form.

The converts which were made by the Protestant Missionaries during this century, though far less numerous, were, in general, much more solid and sincere. In the year 1706, Frederick the Fourth, King of Denmark, with equal wisdom, piety, and munificence, established a Mission for the conversion of the Indians on the coast of Coromandel, which has been eminently successful. The first Missionary from this noble Institution was Bartholomew Ziegenbalgius, a man of considerable learning and eminent piety*, who applied himself with so much zeal to the study of the language of the country, that in a few years he obtained so perfect a knowledge of it, as to be able to converse fluently with the natives. His addresses to them, and his conferences with the Brahmins, were attended with so much success, that a Christian Church was founded in the second year of his ministry, which has been gradually increasing to the present time. During his residence in India, he maintained a correspondence with several European Sovereigns; and on his return to Europe in the year 1714, on the affairs of his Mission, he was honoured with an audience by King George the First; and was invited to at-

Danish Mission on the coast of Coromandel.

* Dr. Buchanan dates his arrival in India in October in 1705. See his Memoir, p. 69.

Patronised by the Society for promoting Christian Knowledge.

tend a sitting of the bishops in the Society for promoting Christian Knowledge, to whose patronage the Danish Mission had been some time previously recommended*. The grand work, to which the King and the Bishops directed his attention, was a translation of the Scripture into the Tamel Language; and so diligent was this eminent Missionary in his studies, that before the year 1719 he had completed that great work, and had also composed a Grammar and Dictionary of the same tongue, which are still extant. With this zealous Missionary was associated Henry Plutscho, and John Ernest Grundlerus. The first station in which they were established was Tranquebar, on the coast of Coromandel, which has continued to be the chief seat of the Danish Mission. Ziegenbalgius finished his mortal course in India at the early age of thirty-six years: but a constant succession of zealous and pious men has been continued, by whose ministry Christianity has been extended to many different parts of India; and although the number of the converts which have been made is far short of that of which the Romish Missionaries boast, it must be remembered, that Protestant Teachers are not accustomed to consider any as such, until some satisfactory proofs are given of the extent of their knowledge, and of the sincerity of their practice of the Christian Religion. Besides the patronage and assistance which the venerable Society for promoting Christian Knowledge thus afforded to the Danish Mission at Tranquebar, and which has ever since been continued, in the year 1728 it sent out missionaries at its own expense to Madras; who were followed, in 1737, by others to Cuddalore, Negapatam,

Extension of Protestant Missions in India.

* By the Rev. A. W. Boehm, Chaplain to Prince George of Denmark.

Tanjore, and Trichinopoly, and in 1766 to Tirutschinapally; by whose indefatigable labours, above all, by those of the apostolic Swartz, Christian Congregations have been formed in those places, and in many others in their neighbourhood. The same excellent Society also supports a Missionary at Malacca.

Missions of the United Brethren.

Amongst the Protestant Churches which have distinguished themselves by their zeal in the propagation of Christianity, that of the Unitas Fratrum, or Moravians, is entitled to hold a very high rank. It is well known, that this body of Christians have long since purged themselves from the corrupt practices which were once justly objected against them, and are now in general distinguished by the peculiar simplicity and purity of their moral and religious conduct. During a long course of years, they have supported missions in various parts of the world; and in ardent zeal for the conversion of the heathen, in patience under the most difficult and trying circumstances, in perseverance amidst the most unpromising appearances, they have never, perhaps, been surpassed by any denomination of Christians. The Church of the United Brethren supports twenty-nine different missions, in which one hundred and sixty missionaries are employed. Their principal stations are in Greenland, on the coast of Labrador, in Canada, and amongst the North-American Indians; in the islands of Jamaica, Antigua, St Christopher's, Tobago; amongst the Indians and free Negroes in Bambey, near Surinam; amongst the Hottentots at Bavian's Kloof, near the Cape of Good Hope; and at Sarepta, near Astracan. Various missions are established in these remote parts of the world, and in many of them they have been signally successful *.

* In confirmation of this assertion, see Barrow's Travels in South Africa, where a very interesting account is given of the Moravian Mission at Bavian's Kloof, on the banks of Zonder-End River.

New South Wales. Amongst the regions to which Christianity has been carried during this century, must also be mentioned the colony of New South Wales; where, however, it has been as yet almost entirely confined to the exiled European Inhabitants of that remote settlement.

Concluding Observations. We have now in a very rapid and cursory manner traced the rise, progress, and decline, the revival and extension, of Christianity in every quarter of the world, from its first promulgation to the present time.

We may observe, in conclusion, that *the civilization* of *the world* has kept pace with *the progress of our Divine Religion*; that Christian Nations have in every age considered it to be *their duty to propagate it* in unenlightened regions; that *success* has, for the most part, attended their endeavours, when the *proper means* have been taken to secure it; and, that *the consequences* of their exertions, in proportion as they have been successful, have been uniformly *beneficial* to themselves, and productive of the most important blessings to the favoured objects of their benevolence.

Note by the Editors.

This "Historic View" was published by the author in 1807. A brief account is also given by him, of the institution of the Baptist Missionary Society, in 1792; of the Missionary Society, in 1795; of the Edinburgh and Glasgow Societies, toward the close of that century; and of the Church Missionary Society, at the commencement of the present. This account is omitted here, with some few other matters repecting this century, as a fuller view of these Societies and their proceedings will be given in the future Numbers of this work.

Missionary Register.

No. 4. APRIL, 1813. Vol. I.

INDIA SECURED TO BRITAIN BY RUSSIAN VICTORIES.—BRITAIN RECOGNIZING HER DUTY TOWARD INDIA.

IT was our purpose to occupy this Number with a brief sketch of all the principal Missionary and Bible Societies throughout the world; but the month of April, 1813, has witnessed such exertions among British Christians, for procuring to sixty millions of their Heathen and Mohammedan Fellow-subjects the blessings of True Religion, that we joyfully suspend every other subject, and greatly enlarge our present Number, that we may be enabled to put on record the DECLARED SENTIMENTS AND EARNEST PRAYERS OF BRITISH CHRISTIANS. It is a noble record. It will be read and rewarded in that Great Day, when the little schemes of human policy and of secular interest will sink unto everlasting oblivion.

Nothing is truly great which has not respect to eternity! The eye of the politician of 1813 is filled with the events of the memorable campaign of the last winter. These events are unquestionably wonderful: but the Christian will consider them as great, chiefly in their probable influence on the moral and religious condition of man. And let us stop a moment to look at them in this view.

"Soldiers!—The second war of Poland has com-

menced! Russia is dragged along by a fatality! Her destinies must be accomplished. The second war of Poland will be as glorious to the French Arms as the first: but the peace which we shall conclude will be its own guarantee; and will put an end to that proud and haughty influence which Russia has for fifty years exercised on the affairs of Europe."

Such were the boasts of the Ruler of the French, in an address to his army, on the 22d of June last, when about to cross the Russian Frontier, at the head of nearly half a million of men, drawn to his banners for the destruction of a mighty empire, because it had thwarted his ambitious schemes of universal dominion by the assertion of its own independence!

Now let us mark the issue of these boastings! The Emperor of Russia, in a proclamation published a few months afterward, says: "Out of 300,000 men (exclusive of Austrians), who penetrated into the heart of Russia, not 30,000 of them will ever revisit their country. The manner in which the Emperor Napoleon repassed the Russian Frontiers can assuredly be no longer a secret to Europe"—a fugitive —in disguise—under a feigned name—abandoning his army to unheard-of misery—leaving in the hands of his heroic adversaries, according to official returns, "41 generals, 1298 officers, 167,510 non-commissioned officers and soldiers, and 1131 pieces of cannon;" with perhaps 100,000 of his own men, victims to his cruelty, perished in every form of pain and horror, beside the wretchedness inflicted on the unoffending multitudes of the Russian Soldiery and Population!

Let our readers call to mind the devout prayer with which the Emperor Alexander closed his affecting address to his subjects on the capture of Moscow by the enemy:—"Almighty God! turn thy merciful

eye to thy supplicating Russian Church. Vouchsafe courage and patience to thy people struggling in a just cause, so that they may thereby overcome the enemy, and, in saving themselves, may also defend the freedom of kings and nations!"

Has not this prayer received an answer from Him in whose hand it is to deliver? And is there no voice in this amazing dispensation of Providence to the people of this land? Unquestionably, the blow at Russia was aimed at Great Britain. Had Russia fallen, our Indian Empire would have fallen too. Myriads of our gallant friends would have been yoked under the Oppressor's banners for its ruin. But India is now assured to this empire, unless we forfeit and lose her by our criminality and folly. But there are indications in the state of public sentiment, and we call on our readers devoutly to thank God with us that there are such indications, that this nation begins to perceive the paramount obligation under which it lies, to provide for the highest, the spiritual and eternal interests, of that vast portion of our empire. Had no more general feeling been expressed for those interests than was excited on the last occasion of renewing the Charter of the East India Company in 1793, this would have excited, in a just discerner of the times, fearful apprehensions of the near approaches of the retributive justice of God. But it is not so. The conflicting temporal interests of various bodies in the empire have led to strenuous efforts for a share in the commerce of the East: but Britain has proved itself a Christian Nation. The metropolis, with the chief cities, towns, and even villages of the empire, have expressed to the Legislature their anxious wish and earnest prayer that India may be blessed with the Gospel. Various

bodies of Christians, engaged, according to their respective views, in attempting the conversion of the Heathen, have united in these prayers; and have not only petitioned for protection in their own endeavours, but have, in one common body, implored Parliament that all practicable facilities may be afforded to the entrance into India of Christian Light and Blessings.

What nation on earth ever exhibited a more noble spectacle! And shall we not hope, when the nation thus seizes the critical moment, and moves with the openings and calls of Providence, that not only her own safety is assured, but that the honour is in reserve for her of becoming one of the chief instruments of Divine Mercy, in blessing the benighted world!

We beg the attention of our readers to the following documents. We entreat their fervent and unwearied prayers for a right influence on the minds of our Legislators, and for a right direction to their counsels. Never, on any occasion, or at any period of our history, were those prayers more seasonable or needful.

And, with their prayers, let them unite exertions. It is the high privilege of Britons respectfully to express their sentiments to the Legislature of their country, on every topic which, in their judgment, concerns the public welfare. Let every man, then, who would escape the curse which awaits the unthinking and ungrateful in the Last Day, exert himself in this great cause.

RELIGIOUS STATE OF THE BRITISH DOMINIONS IN INDIA.

THE Committee appointed at a very numerous meeting of persons friendly to the religious instruction,

moral improvement, and civilization of the inhabitants of our Indian Empire, held at the City of London Tavern, on Monday the 29th of March, have circulated the following correct and authentic information on this important subject; which we lay before our readers as a very interesting document, preparatory to a detail of public proceedings on the occasion.———

Great Britain, as is well known, is now possessed of dominions in Asia, which contain a population of more than fifty millions of souls, of which not more than one-sixtieth part has even the name of Christian. That part of the population which may be denominated Christian, consists, 1st, Of the Europeans who are engaged in the service of the East-India Company, or who are permitted to reside in India. 2dly, Of the half-cast descendants of such persons, chiefly by native women. 3dly, Of a considerable number of Armenian Christians, who have suitable religious appointments in all parts of India. 4thly, Of a large number of Native Christians, of the Roman Catholic Persuasion, who possess a regular establishment of bishops, priests, and missionaries. And 5thly, Of at least an equally large number of native Christians, who either belong to the Syrian Church, or have been converted to the Protestant Faith, partly in the Southern Provinces of the Peninsula; but chiefly in Ceylon and the islands of the Indian Archipelago.

For the introduction of Christianity, even to this extent, India is indebted chiefly to the Portuguese and the Dutch, especially the latter, who appear, in the early period of their establishment, to have pursued with great zeal and success the object of communicating Christian Light and moral improvement to their subjects.

Since the occupation of India and the Indian Isles by Great Britain, very inadequate means have certainly been employed by this nation, either to perpetuate Protestant Christianity among those natives who already profess it, or still more widely to extend its influence. On the contrary, except in one instance, which will be hereafter mentioned, difficulties, which have proved generally insurmountable, have of late existed to prevent persons, who have been disposed to engage in this work, from having access to the objects of their benevolence.

In consequence of this state of things, numbers of the Protestant Christians have either, as in Ceylon, relapsed into idolatry; or have yielded, as on the Malabar Coast, to the assiduous solicitations of the Romish Emissaries, who have experienced in a much less degree those difficulties which have stood in the way of the introduction and residence of Protestant Instructors.

The effect of this lamentable destitution of the means of religious instruction has been particularly visible in the half-cast descendants of Europeans.

Among the various classes of Christians already mentioned, as residing within the British Dominions, the Syrian Church on the Malabar Coast deserves to be particularly mentioned. The members of this church reside partly within the British Dominions, and partly in the neighbouring tributary states of Travancore and Cochin; where they appear to have been fixed for upwards of fourteen centuries. They possess a regular hierarchy, and have retained their primitive faith, although they formerly experienced much oppression from the native princes, and from the Roman Catholics in their vicinity, particularly from the Inquisition at Goa; by the severities of

which a part of them was forced into the pale of the Romish Church. They are now happily placed, by the positive stipulations of public treaties, under British Protection.

The bishops and priests of this ancient and venerable Christian Church have greatly complained of the want of vernacular versions of the Holy Scriptures, and of other means of instructing and improving their people, and have expressed a strong desire to have this want supplied; and doubtless it would speedily be supplied by the zeal and benevolence of British Christians, were it not that at present the intercourse, which is necessary to that end, is materially obstructed.

The above observations refer exclusively to that small part of the population of India which is Christian: it will now be necessary to make a few observations on the religion of the remainder.

Exclusive of a considerable proportion of Mohammedans, on the nature of whose faith it is unnecessary to dwell, the religion of the great mass of the population of British India consists of polytheism and the grossest idolatry; an idolatry accompanied by the most polluting and sanguinary rites.

It is impossible to contemplate without horror the murders and other atrocities, which, under the name of religion, are still openly practised in British India; and which, being crimes subversive of the welfare of society, ought not to be tolerated by any Government; more especially as the acknowledged practice of the Mohammedan Government, in preventing the burning of women—and the recent success of the Governments of Bengal and Bombay in suppressing the horrid customs of sacrificing children at the mouth of the Ganges, and of murdering female infants in Guzzerat—have shewn the practicability

of preventing similar crimes, wherever British Power or Influence extends, without any consequence injurious to the public tranquillity.

In addition to these enormities, there exist among our Indian Subjects several strong impediments to their civilization and moral improvement, which the diffusion of Christian Light and of general knowledge would obviously contribute to remove. Among these may be specified the institution of castes, an institution which serves to retain a large portion of the community in a state of deep depression, while it encourages the commission of crimes in the higher classes.

It remains to shew what has been done by Great Britain, in order to meliorate the moral condition of the native inhabitants of India.

The only Protestant Mission which has received the countenance of the East-India Company has been a mission, conducted by Lutheran Ministers, which was established upwards of a century ago on the Coast of Coromandel, and which has been aided and in part supported by the Society for promoting Christian Knowledge in this country. Although the number of Missionaries attached to this Mission has always been small, and the sphere of its operations proportionably limited, it has nevertheless (as appears from various authentic documents, and particularly from the Reports of the Society for promoting Christian Knowledge), been productive of the greatest benefits. Numbers of the Natives have been induced to embrace the Christian Faith, and have shewn its benign and purifying effect in their lives and conduct. Not less than from fifteen to twenty thousand of such converts are now connected as a Christian Church with this Mission. And here it is important to remark, that not only has no umbrage been given

to the natives by this persevering and successful effort to procure converts to Christianity, but, on the contrary, some of the most zealous and the most eminently successful of these Christian Teachers have been held in universal veneration, and treated with distinguished honour even by the native princes.

The success of these Missionaries, though by no means confined to the lower castes, have very much proceeded from their great attention to the institution of schools for children; and it is unquestionable that the same plan might now be pursued on a very large scale in British India. There are multitudes of children of no caste, who might be instructed in European Knowledge and in Christianity, without the possibility of giving even the slightest offence to natives of any description; and who would, in no long time, form a large Christian Community with strong additional motives of attachment to the British Government.

Of late years a few other Missionaries have found their way to India, chiefly through the medium of the Danish Settlement at Serampore, but without any previous sanction from the East-India Company; and have laboured with great success both in translating and circulating the Holy Scriptures in the various languages of the East, and in spreading by other means a knowledge of Christianity among the inhabitants of Hindostan.

Although the exemplary conduct of those Missionaries who were settled at Serampore conciliated, at an early period, the favour of the local British Government; and the extent of their acquirements in Oriental Literature, with the striking utility of their labours in that line, procured for them, but in a more restricted way, the toleration of the succeeding Governments; yet it has clearly appeared that there

was no disposition to allow of an increase of their numbers, which was originally small, and had been reduced by death. For it has happened, that persons sent from England, by way of America, to reinforce their numbers, have been obliged by the Government to quit the country. In no case, however, even where it has been thought proper to employ the strong hand of power in expelling such persons from India, has there, it is believed, been the slightest impeachment of the propriety of their conduct, or the purity of their intentions; or any proof produced to shew that evil had ensued, or was likely to ensue, from their labours.

It ought not to be omitted, in this brief view of the state of religion in India, that Christianity has been liable to this peculiar discouragement, that, without any formal law having been passed on the subject, native converts to Christianity have, in practice, been generally excluded from official situations under the Government of the East-India Company; even from those situations which are freely bestowed on Mohammedans and Hindoos.

A very different course of policy has, however, been produced by the King's Government of Ceylon, without producing the smallest interruption to the public tranquillity. That Government has exerted itself in various ways, to prevent the native Christians from relapsing into idolatry; and it has been in the habit of regarding Christianity rather as a recommendation to office, than as a disqualification for it.

Indeed it may be shewn, that neither has any danger ever been incurred by the efforts which have hitherto been made to extend Christianity in India; nor is any danger to be apprehended in future from such efforts, while they are confined to instruction

and persuasion, and conducted in a rational and sober manner, by men of irreproachable lives.

The foregoing statement sufficiently proves the practicability, as well as the safety, of diffusing Christianity throughout our Indian Territories. On the sacred obligation which lies on us to do so, it cannot be necessary to insist in addressing those who acknowledge the Divine Origin of our holy faith, its salutary influence on domestic, social, and civil comfort and happiness, or its awful and intimate connection with the situation of man, as an accountable being and an heir of immortality.

The Committee, therefore, have now only to call on all persons who coincide in the views expressed in the above Resolutions, to make every possible effort to prevent the further prolongation of a system which practically excludes, from so large a mass of our fellow-creatures and fellow-subjects, the cheering light of Divine Truth, and perpetuates among them the empire of the most degrading superstitions.

PROCEEDINGS OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, IN REGARD TO INDIA.

In the last Report of this Society, it is observed:—

"During the year which is past, the deliberations of the Society, in respect to their Mission to the East Indies, and the religious concerns of that part of the world, especially in what regards their connections and relations at *home*, have been more than usually important.

"The spiritual state of the heathen, and of the converted natives of India, indeed, has been for upwards of a century an object of the Society's continual care by means of their Missionaries; but the attention of the Society has been of late forcibly

drawn to the consideration of the destitute condition of the European and Half-cast Subjects of Great Britain in India, and to the formation of a permanent Ecclesiastical Establishment, duly providing for the spiritual wants of all, in lieu of the precarious and comparatively insignificant provision made for them by means of the Chaplains of the East-India Company and the Society's Missionaries.

"The probability of a renewal of the Charter of the Hon. East-India Company called the attention of the Society at an early period (April 7), to the consideration of the spiritual necessities of the vast population of European and Native Subjects of Great Britain in India, and to the duty incumbent upon this Society to do its endeavour to invite, with due respect, a particular attention to this momentous subject, from those whose concurrence is most necessary to give effect to any proceedings in relation thereto.

"For this purpose, May 5, a Memorial to the Hon. Court of Directors was agreed to; and, subsequently, a minute and interesting Report, with certain Resolutions grounded thereon, having been presented to the Board, by the East-India Mission Committee, an extra General Meeting was called, at which those Resolutions were separately considered, and received the sanction of the Board; and his Grace the Archbishop of Canterbury, having been pleased to undertake to present them to the principal officers of his Majesty's Government, and to the Hon. Court of Directors, therein specified, they have been presented accordingly.

"Here then, for the present, this most important concern rests. The discussion of it, doubtless, will be revived in the next Session of Parliament; and it

does not become the General Board to add more, than to express its earnest hope, that the Legislature, in their wisdom, will adopt such measures as shall best tend to the glory of God, and to the welfare of that great country."

The Memorial, above referred to as presented to the Court of Directors, was as follows:—

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE having for more than a century exerted its vigilant regards, and furnished its supplies, for supporting and advancing the cause and interest of religion in the East, and more particularly in those provinces which are now possessed by the East-India Company, conceive it to be a part of their incumbent duty, humbly to address the Honourable Company, at the present juncture, as well in acknowledgment of past instances of favour and indulgence, for which they beg leave to express their warmest gratitude, as with the hope of procuring the continuance and enlargement of such patronage.

The Society is induced to seek this encouragement more especially in order to the future application of its endeavours for promoting, by all means within its power, the spiritual welfare of the British Subjects in India, of whatever description.

With the European Residents in India, and the Clergy of the Established Church, who exercise a sacred charge amongst them, the Society would gladly cultivate that intercourse, by which their countrymen may enjoy the benefit of its funds for procuring Bibles, Testaments, Common-Prayer Books, and Religious Tracts, for the use of schools, for the supply of mariners and soldiers, of persons occupied in trade, and not well provided with such means of religious knowledge and improvement.

With relation to the spiritual necessities of the natives, the Society, touched with an earnest wish for their welfare, and for the enlargement of the knowledge of revealed truth, and the practice of pure religion, is anxiously desirous that they may enjoy such blessings, together with the benefits of that mild and equal administration of government and justice, which will ever accompany the controul of the British Nation.

With this view, the Society most humbly and earnestly requests the fostering protection of the Honourable East-India Company, for the Missionaries long connected with the Society for promoting Christian Knowledge, and well known to the Honourable Company for their exemplary conduct, and their Christian Labours, from the period of their first settlement in India to the present day.

The Society most earnestly entreats the Honourable Court to confirm the valuable tokens of their preference and favour to these faithful servants of Christ, and humbly solicits the same encouragement for any future extension of the Society's means or endeavours for inviting the natives of India, by such gradual and prudent methods as may consist with the peace and civil regulations of the country, to examine and embrace the inestimable truths of Christianity.

The Society most respectfully commends its benevolent designs and submits its humble requests to the Honourable Court, and will never cease to employ its efforts in such manner as, by the blessing of Almighty God, may best serve to the main end of promoting the knowledge and practice of true religion in all places to which its influence can extend.

The Report presented to the Board by the East-India Mission Committee, was grounded on a "Prospectus of an Ecclesiastical Establishment for British India," drawn up by Dr. Claudius Buchanan, and presented, through Mr. Wilberforce, to that Committee, on the 1st of June, 1812. The following are the RESOLUTIONS which were thereupon adopted, at the General Meeting of the Society held on the 23d of that month:—

I. That the Society for Promoting Christian Knowledge are prompted by the most pressing motives to take part in the public solicitude now more especially excited for the welfare of the British Empire in the East: having by the first enlargement of the bounty of their patrons, and by funds created for that purpose, been engaged to xercise their efforts for extending the knowledge of revealed truth in those regions.

II. That the Society do therefore join the public voice in imploring the attention of those who direct the Councils of the Nation, to the cause and interests of religion in the East, in which momentous topic of consideration the present and future welfare of so large a number of the subjects of this realm is involved.

III. That the Society are no less sensible that the claims which such a body as the subjects of British India have upon the wisdom, the justice, and the charities of their rulers, must occupy the thoughts of those who have to consult and provide for their prosperity, inducing them to enact such measures as may serve for the improvement of their whole existence as a people, and more particularly in their moral and religious character. The Society for Promoting Christian Knowledge do not therefore arrogate to themselves any other feeling than that which is entertained without doubt by the Government of the country; and in presenting their humble wishes and requests to those who are best able to give effect, under Providence, to what is so earnestly desired, the Society presume no farther than to hope that they may hereby add another motive to those inducements which the mere urgency of the case must press upon the Sovereign Ruler and the chief Councils of the Nation. The Society therefore most humbly beg leave to advert to such means, for obtaining the object of their anxious wishes, as to them appear most likely to conduce to the great end in view.

IV. That the Society are fully persuaded that nothing short of such an establishment of pastoral superintendence, and such a supply for the ministry of the Word and Sacraments throughout the British Empire in the East, as may correspond in due measure with that which constitutes the main ground of religious welfare in the realm of England, can serve to place the spiritual interests of the British Subjects in those parts upon the best and most permanent foundations.

V. That the Society beg leave in the same conviction, and in the same spirit of dutiful respect, to observe, that more than a century has elapsed since the most earnest wishes of many chief and excellent persons in this nation were expressed for procuring such a form of Church Communion in India as might serve to demonstrate the religious character of the British Nation; to

provide for the exigencies of our beloved countrymen when far severed from their friends and connexions; and at the same time to induce the natives, by the silent but persuasive pattern of religious fellowship, and the sober invitations of a settled ministry, to lift their eyes to the truth, and to take courage to this end from the prospect of countenance and shelter, which will thus be set before them. The appearance of persons in ecclesiastical functions, sufficiently exalted in character and power, both to furnish them the needful lessons of instruction, and to protect them from persecution in their change of sentiment and conduct, is most necessary to the natives, who are otherwise exposed to dreadful hardships in their conversion from error and idolatry, owing to the institutions and the prejudices of their country, and the certain forfeitures incurred by Christian Proselytes.

VI. That the Society, in common with all who enjoy the blessings of Communion in the Church of England, are deeply and thoroughly convinced that no sufficient supply for the ministerial succession and the necessities of the extensive population of British India, can be furnished or continued without such an establishment of the ministry as may be able to regulate and perpetuate itself; which can be best effected by resort to Episcopal Hands in India, if with the Divine Blessing such provision shall be settled there. It is thus only that the increasing multitude of those who are born, in that land, of Christian Parents, and entitled therefore to early baptism, may be trained for every other act and exercise of religious communion, according to the means of grace and mode of fellowship appointed by our Blessed Lord in his household. It is thus only that such candidates for God's everlasting favour may be encouraged and enabled to take upon them their own obligations, by the solemn pledge to be rendered by them at their Confirmation, that from thenceforth they may draw near to the table of the Lord. It is thus only that a regular succession of persons qualified for the ministerial calling can be raised and admitted in that country to the sacred functions for the European and Native Congregations. Of the latter description the Society must remark here, that there are many thousands of children born of European Parents by the father's side, and of native mothers, who are fast lapsing into the darkness and misery of heathen error and

pollution; unversed in the language and religion of their fathers, and therefore placed beyond the reach of European Chaplains ministering in English Congregations; and daily perverted to the vanities and superstitions of their maternal parents. This vast and rapidly increasing multitude calls loudly for the attention of those who are responsible for the care of this unhappy race, born under insuperable disadvantages, which exclude them, even in their own country, by its present regulations, from nearly all the favourable prospects in life which are left free to others.

VII. That the Society do likewise embrace this opportunity of expressing the sense of obligation for many aids conferred by the Honourable East-India Company toward their benevolent designs and public services, and for the favour shewn to their long-established and justly-venerated missions, the recruit of which is now most lamentably reduced, and almost totally cut off.

VIII. That this Society most humbly entertain the hope, and offer most respectfully their suffrage, and their plea, that, in consideration of the pressing needs of the British Subjects, European and Native, in India, the permanent foundations of the Christian Church, according to its best form, be laid among them; and that the great ends of moral and religious culture may be secured to them, by the settlement of Bishops in the chief Presidencies; by the forming of seminaries; and by the building of churches—the want of all which has been felt and acknowledged for more than a century, during which period the exertions of other European Nations have gone before us, and have proved successful in accomplishing many of those very purposes for which the British Government, in the public acts of the Legislature, originally expressed its intentions to make adequate provision, but which has not yet been carried into effect.

PROCEEDINGS OF THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST, IN REGARD TO INDIA.

IT being expected, last year, that the East-India Company would apply to Parliament for a renewal of their Charter, it became an object of primary importance, with conscientious persons, to secure the inestimable blessings of Christianity to our Indian Dominions, so vastly increased in magnitude, and embracing so great a proportion of the population of the whole empire.

In common with other sincere Christians, the Committee of this Society felt, as it is expressed in their Twelfth Report, made to the general meeting of the Society held on Whit-Tuesday in the last year, "that while the mercantile classes throughout the Empire are urging, with earnestness, their claims to a share in the commerce of the East; every Briton, as a Christian, has a still higher object placed before him, and is now called on to come forward, with all the influence which he can exert, to secure to SIXTY MILLIONS OF BRITISH SUBJECTS IN INDIA the means of hearing the Word of Life."

"No provision," it is added, "need to be asked of the Legislature, which can, in the remotest way, endanger the peace or security of the Indian Territories; but such enactments should be obtained in the new Charter to be granted to the East-India Company, as may provide, in the most wise and prudent manner, for the administration of Christian Ordinances to all the Christian Subjects of Britain throughout India, and for the announcing of the Word of Salvation to all her Heathen and Mohammedan Subjects.

"Britain is responsible to the Supreme Ruler for

the use which she makes of that vast power entrusted to her in the East; and, if she still continues to manifest that criminal indifference to the eternal interests of her Eastern Subjects, which has long marked the national conduct, there is the most serious reason to apprehend, from the usual course of the Providential Government of the world that her Indian Empire will become her curse and her ruin.

"Every man, therefore, who feels the obligations under which Divine Providence has laid his country, and knows how to estimate her true interests, should employ all the influence which she possesses to secure to India, at this momentous juncture, all the advantages of Christianity.

"The Company supports Chaplains at the principal stations, and a very few zealous and sensible Missionaries are scattered over the Indian Territories: but if the Company and the Nation would now secure the favour of Divine Providence in this awful crisis of British Affairs, surely, as a Christian People, we are loudly called on to provide more amply for the spiritual wants of the European and Native Christians in the East, and to extend more widely the happy influence of the Christian Faith over the native mind.

"Can any reflecting man read the Reports of the 'Society for promoting Christian Knowledge,' without a deep conviction that it is our indispensable duty and our soundest wisdom to plant such men as Swartz and Gericke, wherever British Influence extends? Shall SIXTY MILLIONS OF HEATHEN SUBJECTS of the British Crown, nay, TENANTS and RETAINERS of the British Nation, shall they be abandoned to a cruel and debasing superstition, when prudent measures and holy men will, with the blessing of God, be the means of enlightening their minds, elevating their characters, attaching them to British Interests,

and everlastingly saving their souls? No measures of coercion are asked for: nor are they wanted: nor ought they to be employed. But let this nation now, as with one voice, assert its determination, as a Christian Nation, to redeem its character—to repent of its past negligence and ingratitude—and to express its sense of the Divine Mercies toward it, by endeavouring wisely, but zealously, to communicate to its most distant dependencies the Word of Life and Salvation."

It being understood that the Charter would come under discussion in that session of Parliament, the attention of the Society had been called to this subject by the following Requisition, from some very respectable members, addressed to the Secretary:—

To the Rev. JOSIAH PRATT, Secretary to the Society for Missions to Africa and the East, instituted by Members of the Established Church.

Rev. Sir— April 20, 1812.

We, the undersigned Members of the "Society for Missions to Africa and the East," feeling it to be an imperative duty on the Society to exert itself, at this juncture, to procure such provisions in the new Charter to be granted to the East-India Company as shall, under wise and prudential regulations, promote Christianity in India, request you to communicate to the Committee of the Society our united desire, that a special General Meeting of the Society may be called, without delay, to take this important subject into consideration.

(Signed) Thomas Thompson.
Wm. Henry Hoare.
Charles Noel Noel.
Richard Stainforth.
John M. Grimwood.
George Wolff.
Alexander Maitland.
Samuel Mills.
W. A. Garratt.
John Butler.
Ewd. R. Pickering.
Thomas Allan.
John Mortlock.
William Cardale.
Thomas Haydon.
Edw. Norton Thornton.
John Cooper.
William Ransom.
Josiah Roberts.
Robert Hart.
William Marriott.
William Marriott, jun.
Benjamin Starey.

In consequence of this Requisition, the Secretary summoned a Special Meeting of the Committee, on the 21st of April; at which Meeting, Mr. Wilberforce being in the chair, it was resolved to summon a special General Meeting of the Society, to be held at the New London Tavern, on the 24th of April; and to invite the attendance of other persons favourable to the object of the Meeting.

At this Meeting, about four hundred gentlemen being present, and the Right Honourable Lord Gambier in the chair, among other Resolutions, the following, on the motion of Henry Thornton, Esq. M.P. seconded by William Wilberforce, Esq. M. P. passed unanimously:—

That it appearing to this Meeting, that a very numerous body of European and Native Christians are subject to the British Crown in India; and also, according to general estimation, upwards of Sixty Millions of Mahometans and Heathens—it is a duty incumbent on this Society, to exert itself in order to procure such provisions in the New Charter to be granted to the East-India Company, as shall afford sufficient opportunities to those benevolent persons who shall be desirous of going to India, for the purpose of communicating to its population the blessings of Christian Light and Moral Improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

A Deputation was appointed to solicit the support of his Majesty's Ministers; who met accordingly, and reported to the General Meeting of Whit-Tuesday, that they had "had interviews with the Members of his Majesty's Government, and had found them to be very favourable to the general objects to which it was the duty of the Deputation to call their attention; though strongly impressed with a sense of

the delicacy and prudence with which measures for the attainment of those objects should be devised and executed. Those measures," the Deputation add, "are now under their consideration: but, as there is no intention of proceeding to grant a New Charter to the East-India Company this year, your Deputation could not, at present, expect from his Majesty's Ministers a definitive plan."

The Committee, aware of the importance of enlightening the public in respect to the religious interests of our Indian Empire, printed, and circulated very extensively, Extracts from the Reports of the "Society for promoting Christian Knowledge," in Proof of the Duty and Policy of propagating Christianity in India, with various other papers on the same subject.

Before the introduction of the East-India Question to Parliament this Session, the Deputation renewed their conferences with his Majesty's Ministers: and in consequence of a wish which had been expressed by Mr. Perceval in their conference with that lamented Minister, they presented to the Earl of Liverpool a clause, which they proposed to be inserted in the New Charter of the East-India Company, viz.

Whereas it was unanimously resolved by the House of Commons on the 14th of May 1793, "That it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British Dominions in India, and that, for these ends, such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement:" Be it therefore enacted, That the Board of Commissioners for the Affairs of India be authorized and required to grant, from time to time, licences to fit and proper persons to proceed to and reside in India, for the purpose of communicating to

the inhabitants of that country the blessings of Religious Instruction and Moral Improvement.

In the framing of this clause the Deputation were influenced by their full conviction, that there would be no departure, in the new arrangement, from the system of refusing residence in India to all persons who went thither from this country unless they had licences to that effect: and they studiously worded the clause in such manner as seemed best calculated to provide, under these circumstances, for the wants of the different denominations of Christians.

On the introduction of the India Business to the House of Commons, by Lord Castlereagh, on the 22d of March, it appeared to be the plan of his Majesty's Ministers to appoint a Bishop and three Archdeacons to superintend the religious interests of the European Residents in India; but to leave the subject of religion, in other respects, still under the controul of the Directors.

The friends to the introduction of Christianity into India were disappointed and alarmed. A very respectable and numerous Meeting, composed of all denominations, which we shall notice hereafter, assembled at the City of London Tavern on the 29th of March; and Meetings of various bodies, and in numerous parts of the kingdom, rapidly followed.

A Special General Meeting of the Church Missionary Society was called to receive the Report of the above Deputation, and to take such measures thereon as might appear expedient at this important crisis.

At this Meeting, which was held at the New London Tavern, on the 13th April instant, the Right Hon. LORD GAMBIER, President, being in the chair, the Deputation, after reporting their proposal to his Majesty's Ministers of the above-recited clause, added,

Your Deputation met with a favourable reception from the Ministers on whom they waited, who declared that they agreed in principle with your Deputation; and your Deputation entertained strong hopes that Ministers would have brought forward a proposition in unison with the clause offered by your Deputation, or some other efficacious proposition for carrying the principle of that clause into effect, when the affairs of our Indian Empire were brought before Parliament.

Although your Deputation deeply lament that these hopes have been disappointed, yet they have reason to believe that his Majesty's Ministers are not unfavourable to these objects: but in a case of such extreme importance, recollecting also, that, on the former renewal of the East-India Company's Charter in 1793, his Majesty's Minister for India, in consequence of a sudden opposition in a General Court of the East-India Company, finally opposed and induced Parliament to reject a provision for the promotion of Christianity in India, which had twice received his concurrence and the unanimous support of the House of Commons, your Deputation dare not countenance any relaxation of the most earnest endeavours on the part of the friends of religion, until provisions favourable to their object shall have actually passed into law.

After a full discussion of the subject, a number of Resolutions were unanimously passed, and the following Petition, grounded thereon, adopted; to be presented by Mr. Wilberforce to the House of Commons, and a similar one by the President to the House of Lords.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled:—

The humble Petition of the undersigned persons, united in a Society instituted in the year one thousand eight hundred and one, by members of the Established Church, and known by the name of the "Church Missionary Society for Africa and the East,"

Sheweth,

That your Petitioners, being persuaded of the indis-

pensable obligation which lies on them as Christians, to extend the inestimable benefits of their religion among ignorant and heathen nations, and lamenting that greater efforts for the accomplishment of this object have not been made in modern times, by members of the Established Church, have been united, during about twelve years, for the purpose of introducing the Gospel into various countries in Africa and the East.

That your Petitioners now employ, on the Western Coast of Africa, various missionaries, who, as they trust and believe, are successfully labouring to dispel the ignorance and superstition prevailing in those parts, and to introduce the light of Christianity by preaching the Gospel, and also by the institution of schools, and by the circulation of religious tracts, to which will soon be added some parts of Scripture which have been translated into the languages of that coast.

That your petitioners, believing the nations of India, both Mohammedan and Hindoo, to be in a state of mental and moral degradation, which may reasonably excite the warmest zeal for the introduction of the Gospel among them; and esteeming their condition, as fellow-subjects of the British Crown, to be an additional motive to this important work; have considered it to be one great purpose of their institution, to provide Missionaries and other means of instruction for our Indian Settlements and the adjacent countries; and that they have already, in some degree, directed their attention to this general object, by contributing to the translation of the Scriptures into some of the languages of India, by promoting their circulation in that country, and by giving education in England to persons likely to undertake the employment of Missionaries: but that they have been discouraged, by an apprehension of difficulties arising on the part of the East-India Company, by whom, as they conceive, the territories within the limits of their Charter have been rendered less accessible to Christian Missionaries than almost any other region of the earth.

That the apprehension of danger arising from every attempt to diffuse the knowledge of the Gospel in India, is not founded, as your Petitioners believe, in any facts which have occurred: and they are deeply convinced, that there is no true prudence or political expediency in any system, which tends to perpetuate the idolatry and

other corruptions of our Indian Fellow-subjects; and that to suppose their present prejudices in favour of these evils to be an insuperable obstacle to the introduction of the Gospel among them, is a sentiment which your Petitioners beg leave also to observe is inconsistent with the known experience of the world, and utterly unworthy of a generous and Christian Nation; it being well known, that, in various instances and at different times, vast numbers of Hindoos have renounced their native superstitions, and have adopted new modes of faith.

That large bodies of Syrian Christians have existed for many centuries on the coast of Malabar, and that the declension of Christian Knowledge in these Churches, as well as the state of numerous other native Christians, and also the circumstances of many of their own countrymen and of their descendants by native women, for whose use a very insufficient number of churches has been built, and an inadequate establishment of Clergymen provided, together with the condition of at least fifty millions of British Subjects in that quarter of the globe, involved in gross and inhuman superstitions, are subjects which have attracted the serious attention of your Petitioners, and which they cannot contemplate without the most earnest desire, that no unavoidable impediment to the instruction of the inhabitants of India in Christian Truth be suffered to remain.

That your Petitioners are duly sensible of the great advantages which the natives of India have received from their subjection to the East-India Company, through the upright administration of law, the communication of important civil rights and privileges, and various new securities which have been given for the protection of their persons and property; and have also heard, with satisfaction, of the suppression of a few of the inhuman parts of their superstition: but they beg leave, at the same time, to express their regret, that the moral and religious degradation of the inhabitants of India have not excited the same degree of attention, that has been employed in improving their civil and political state.

That your Petitioners have learnt, with pain, that Christianity is liable to discouragement, in consequence of native converts thereto having been generally excluded from those official situations in India which are freely bestowed on Hindoos and Mahometans; although an opposite course of policy has been pursued by the King's

Government in Ceylon, without any interruption of the public tranquillity.

That, far from wishing the authority of Government to be employed in imposing Christianity on the Mahometans and Hindoos, your Petitioners would deprecate any departure from the principles of toleration towards the professors of those religions: but they earnestly desire to promote the peaceable diffusion of moral and religious light, by all prudent and quiet means; and are of opinion, that manifest and flagrant crimes, from whatever cause they may proceed, ought, by all proper methods, to be suppressed in every state.

Your Petitioners do, therefore, on the several grounds which have been stated, earnestly implore your Honourable House, that, at this important era, when a new Charter is about to be granted to the East-India Company, which may affect the highest religious interests of many thousands of their countrymen and of many millions of their fellow-subjects, such provision may be made in the said Charter, as shall prevent future obstructions to the introduction of Christian Light into our Indian Territories; and shall afford facilities to Christian Missionaries and Schoolmasters, who may be disposed to go out to India with a view to that important object, as well as assure to them protection during their residence in that country, so long as they shall conduct themselves in an orderly and peaceable manner; and that such other steps may be taken, as may secure to their own countrymen in India a larger portion than they have hitherto enjoyed, of those religious advantages which are possessed in the parent country.

And your Petitioners shall ever pray, &c. &c.

SOCIETY IN SCOTLAND FOR PROPAGATING THE GOSPEL, ON INDIA.

In February, Petitions were presented to Parliament by this Society, setting forth that it was one purpose of their Incorporation to propagate Christianity "in Popish and Infidel Parts of the world;" and that the

labours of the Society had been attended with great success in furthering the interests of religion, and in diffusing the blessings of civilization and industry. They add, "That it appears to the petitioners, that the exertions of the Society can no where be employed more agreeably to the object of the Royal Charter, or with greater prospect of success, than in those Territories and Provinces in India which now form a part of his Majesty's Dominions; and that, while the natives of those countries have long been and still continue in a state of deplorable ignorance, and addicted to various idolatrous and superstitious usages of the most degrading and horrible description, many of our own countrymen, members of the Church of Scotland, employed in the different civil and military departments in India, are precluded from enjoying the ordinances of Christianity agreeably to the forms of the Church to which they are attached; and that, while the situation of India, destitute of the means of religious instruction, has long presented the most urgent claims to the humanity of Britons and of Christians, the restrictions to which the intercourse with those countries has hitherto been subjected, have prevented attempts for affording them the relief which the exigencies of their situation so imperiously required; and praying the House to take into consideration the facts which have been stated in this Petition, and to provide, in any Bill that may be passed for renewing the East-India Company's Charter, that it shall be lawful for the Petitioners to impart the benefits of Christianity to the natives of India, and to afford the advantages of religious worship and instruction to our countrymen, members of the Church of Scotland, who may reside in that part of the British Empire; subject always to such salutary regulations

as Parliament in its wisdom shall judge necessary to establish."

WESLEYAN METHODISTS ON INDIA.

THE General Committee of the Societies founded by the late Rev. Mr. Wesley have represented to Government, on this subject, that, from authentic documents now before the public, it appears that some material alteration will take place with regard to the trade to the East Indies, and which will probably occasion an influx of mercantile and sea-faring men into that part of the world. Amongst these, many of the members of those societies will naturally be found, in addition to those who are already settled within our East-Indian Territory. To the religious instruction and consolation of these members of their community, the Committee look with solicitude; and think themselves entitled to lay claim to the privilege of sending to India proper preachers, to administer to the spiritual instruction and wants of the various members of their societies, who are or may be resident in India, and that they may be tolerated in the free exercise of their religion.

But imperative as their duty is of providing for the exercise of the religious worship of the members of their societies, the Committee have thought it right to state, on this occasion, that their societies have ever held it a most sacred duty, to teach, as they have opportunity, to all the world, the eternal verities of the Christian Religion, with the knowledge and influence of which the present and eternal happiness of man are so intimately connected: they have, therefore, most earnestly requested, that, in the regu-

lations to be adopted with regard to the trade with India, provision may be made for allowing the introduction of the Christian Missionaries whom their societies may send for the dissemination of Divine Truth amongst the natives, and for the free exercise of their religious functions.

The Committee abstain from stating a multitude of obvious reasons in support of their application, because it will be sufficiently apparent, that persons attached to the Christian Religion ought to be provided with the means of public worship in the distant parts of the British Dominions to which they resort; and that the spread of the knowledge and influence of our holy religion in our colonies and dependencies, will be amongst the best means of uniting them in interest and affection to the parent state.

Nor have the Committee thought it necessary to enter into the qualifications of their Ministers or Missionaries. They have been employed in different parts of the world, with that credit and effect, which the Committee presume will afford the most satisfactory proof that the persons who may be sent out will not be unfit for the situation which they may occupy.

The Committee, feeling the high importance of this subject, in regard to any plan that can be adopted relative to our possessions in the East Indies, have humbly and earnestly entreated that the measures which are under consideration may embrace the objects which the Committee felt it their indispensable duty to submit to Ministers on this occasion.

March 6, 1813.

BAPTIST MISSIONARY SOCIETY ON INDIA.

At a Meeting of the Supporters and Friends of the Baptist Mission in India, resident in and near the Metropolis, held at the New London Tavern, Cheapside, on Tuesday, the 6th of April, 1813, various Resolutions were unanimously passed, and the following Petition adopted; to be presented by Mr. Wilberforce to the House of Commons, and a similar one by Marquis Wellesley to the House of Lords.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled:—

The Humble Petition of the undersigned, being supporters and friends of the Baptist Mission in India resident in and near the Metropolis.

Sheweth,

That in the year 1793, certain benevolent persons, who had formed themselves into a Society for propagating the Knowledge of Christianity among the Heathen Nations, regarding with deep concern the millions of their fellow-creatures and fellow-subjects in British India, sunk, by gross superstition, ignorance, and vice, into the lowest state of moral degradation, were influenced to send, and did send, Christian Missionaries among them.

The Missionaries first sent out by this Society were settled in the vicinity of Malda; and in the year 1799 they, with others who afterwards joined them, removed to Serampore, near Calcutta. Their exertions, though opposed by many formidable obstacles, and particularly by the supposed invincible attachment of the natives to their caste, have nevertheless, through the blessing of God, proved eminently successful, in diffusing Christian Light and Knowledge.

By long and patient assiduity they have qualified themselves to converse with, and address the natives in several of the Eastern Languages; and, in pursuance of their original design, have translated the whole of the sacred Scriptures into the Bengalee, and the New Testament into the Orissa, Hindee, and Mahratta, as well as

the parent Sungskrit; which, being printed, are eagerly perused by the natives, and have greatly contributed to raise the standard of morals, as well as to bring numbers to the faith and obedience of Christianity.

Schools have also been established, in which several hundreds of native children, previously exposed to every species of wretchedness, are gratuitously instructed at the request of their parents.

The Conductors of the Baptist Mission in India have been long known to the leading Members of the Government in that country, from whom the most unequivocal testimony has been received, not only as to their talents and qualifications for the work in which they are engaged, but as to their exemplary conduct and peaceable demeanour.

These indefatigable men have by their literary labours acquired a property in India, amounting to several thousand pounds, which has been devoted, not to their private emolument, but to promote the object of the Mission. By their exertions, and the aid of remittances from this country, printing-offices and other buildings have been erected and settled upon trust, with a view to facilitate the grand and important design of translating the Bible into all the languages of the East.

It is with gratitude that your Petitioners acknowledge the favourable light in which their Missionaries have been and are held by the Government in India; notwithstanding which your Petitioners, being themselves deeply sensible of the value of a legal toleration, are anxiously solicitous that the protection of the law may be extended to their brethren in India, in such a measure as to the wisdom of Parliament may seem meet.

That your Petitioners humbly conceive, that after a probation of nearly 20 years, during which period their Missionaries are allowed to have conducted themselves with propriety, and in which the incalculable benefits arising from their labours are evident; that as British Subjects, warmly attached to British Interests, they hereafter may be entitled to legal protection from the British Government, so long as they shall in all civil concerns prove themselves obedient to that Government.

Your Petitioners do not wish for any exclusive privileges, but are desirous that the same facilities and protec-

tion should be afforded to Christians of other denominations as to themselves, nor are your Petitioners desirous that such facilities and protection should be granted without every reasonable and practicable testimonial being given that the persons to be employed as Missionaries shall be men of unimpeached character, of sufficient qualifications, and of unshaken attachment to the Constitution and Government of these realms.

Your Petitioners, confiding in the wisdom of your Honourable House, therefore, humbly pray, that as the renewal of the Charter of the East-India Company is now under consideration, a clause may be introduced in the new Charter, by which such protection may be afforded to the Missionaries already in India, that, so long as they shall in all civil concerns be obedient to the Government, they shall be allowed to pursue the important work in which they are engaged without interruption, and by which clause the friends of this Society in this kingdom may be permitted to send out, in British Ships, other Missionaries to promote the same benevolent and important objects.

And your Petitioners shall ever pray, &c. &c.

(LONDON) MISSIONARY SOCIETY ON INDIA.

A DEPUTATION from the Directors of this Society presented the following Clause to Ministers, a few days after the Church Missionary Society had presented the Clause above mentioned:—

It shall be lawful for Missionaries and Ministers of the Church of England, of the Church of Scotland, and of the several denominations of Protestant Dissenters, duly recommended by the respective bodies to which they belong, to proceed to India, and reside there, under the protection of Government, while they conduct themselves in a peaceable and prudent manner, for the purpose of diffusing among the inhabitants of that country the knowledge of Christianity, as well as for the religious ad-

vantages of British Subjects of all denominations resident in India.

A General Meeting of the Society, held April the 5th, 1813, at the New London Tavern, Cheapside, adopted unanimously the following Resolutions and Petition, which were forwarded to the friends of the Society throughout the empire, with a request that similar Petitions might be sent up from all parts of the country.

Resolved, I. That, impressed with a lively sense of the inestimable benefits resulting to ourselves personally and to the British Nation generally, from the knowledge of the Gospel of Christ, we view with deep compassion the vast portion of our fellow-men who are still destitute of it, and we regard it to be the peculiar and bounden duty of every Christian to use his best endeavours to dispel from their minds the deplorable ignorance in which they are involved.

II. That we have long beheld with poignant grief the fatal superstition, the horrible rites, and the degrading immorality which prevail among the immense population of India, now our fellow-subjects, and have fondly cherished the hope that their relation with our country might become the means of gradually introducing them into a happy community in the religious and social blessings which the inhabitants of Great Britain enjoy.

III. That we consider the instruction of the natives in the art of reading, the translation of the Holy Scriptures into the living languages, and the peaceable promulgation of their sacred contents by preaching, to be the proper means of accomplishing this desirable end, and, in conjunction with the blessings of the mild and equitable Government of Great Britain, to furnish at the same time the surest bond of their attachment as subjects to the state which introduces them into the enjoyment of such distinguished privileges.

IV. That, after the incontrovertible proofs which experience hath afforded of the benefits resulting from the labour of Christian Missionaries, as well among the Natives as European Settlers, so far as they have been employed, we have witnessed with proportionate concern the obstructions which the Missionaries of our own and

of other Societies have experienced in the discharge of their disinterested and benevolent functions, whilst no allegation against their character or demeanour was or could be preferred.

V. That we regard such impediments to the dissemination of the word of God to be in direct opposition to his positive command, and, as proceeding from a Christian Authority, to be peculiarly offensive to the Divine Majesty, and likely to draw down his displeasure upon our Government and Country; and on this and other grounds we declare our conviction, that every such hindrance is as impolitic in its tendency as it is unjust and irreligious in its nature.

VI. That we feel ourselves bound in duty to put in our claim also in behalf of our fellow-subjects and fellow-Christians inhabiting India, that they may be allowed the free and full exercise of their religion, in the manner most agreeable to the dictates of their own consciences, according to the right inherent in them as subjects of the British Crown, and of which right they are deprived so long as the residence among them of such Ministers as they approve and prefer is not secured to them by law.

VII. That as the renewal of the Charter of the Honourable East-India Company is under the consideration of the Legislature, we will present an humble petition to both Houses of Parliament, that in the new Charter to be granted to the Company such provisions may be inserted as shall afford sufficient facility to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and of moral and religious improvement; and also such regulations as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner.

To the Honourable the Commons of the United Kingdom of Great Britain and Ireland in Parliament assembled.

The humble Petition of the undersigned Persons, residing in or near the Metropolis, being the Treasurer, Secretaries, Directors, and Members of a certain voluntary Society, known by the name of the Missionary Society, instituted

in the year 1795, whose sole object is to spread among heathen and other unenlightened nations the knowledge of the Christian Religion,

Sheweth,

That the inhabitants of the populous regions in India, which form an important portion of the British Empire, being involved in the most deplorable state of moral darkness, and under the influence of the most abominable and degrading superstitions, have a pre-eminent claim on the compassionate feelings and benevolent services of British Christians.

That this sympathetic disposition has been powerfully felt throughout the kingdom, and plans have been formed, and adequate instruments and funds provided, for the purpose of extending the knowledge of the Christian Religion in India.

That the Charters which have been granted to the East-India Company have provided that every person desirous of proceeding to and residing in that country, should previously obtain a licence for that purpose from the Directors of that Company.

That although this regulation may have been proper and necessary for commercial and political purposes, yet your Petitioners humbly conceive, that it was not intended to impede the progress of Christianity, or place under the controul of the Directors a subject so intimately connected with the moral and intellectual condition of man, and his final destiny.

That this power, so vested in the Company, has unhappily been the occasion of obstructing, in a great degree, the execution of those benevolent plans which had for their object the propagation of the Christian Religion in India.

That the opinions which have been expressed, both as to the impracticability of attaining this object, and the danger of civil commotion in attempting it, are regarded by your Petitioners as founded either in prejudice or misapprehension, and are demonstrated to be erroneous by the evidence of facts.

That the Missionary Society, through the kindness of the Executive Government, which they have on all occasions experienced, and must gratefully acknowledge, have for several years past had Missionary Stations in the colonies of the Cape of Good Hope, Demarara, Tri-

nidad, Tobago, and also on the Continent of India; and they are willing to appeal to the Governors presiding over them, as to the character and proceedings of those Missionaries, and as to the conduct of those who attend on their instructions.

That the Missionaries, sent out by your Petitioners, desirous only of protection, and not seeking to be invested with civil authority, will not have the power any more than the inclination to promote Christianity by means of coercion—it would moreover be inconsistent with their principles, as also with their success, which requires a peaceful, and not a disturbed, state of society.

That in the propagation of Christianity in India, their Missionaries are instructed not to excite the prejudices of the natives, by declamations against their superstitions—but to rely for their success upon the Divine Blessing attending a candid statement of the evidences which sustain the Christian Religion—of the sacred doctrines, promises, and precepts of which it principally consists—and on their exemplary and blameless lives, attended by deeds of kindness, and good will to the natives.

(That your Petitioners are not merely willing, but very desirous that the Government, both at home and in India, should be fully acquainted both with their principles and their measures, by which it will appear that their Missionaries receive full instructions on the great Christian Principles which form good and peaceable subjects and useful members of civil society.)

That your Petitioners, being most firmly attached to the Constitution of the country, and ardently desirous of its true prosperity, dignity, and perpetuity, and being convinced that the stability and glory of Christian Nations depend on the practice of Christian Duties, are conscious that, in endeavouring to diffuse the principles of Christianity to the utmost extent of the British Dominions and Influence, they are acting on the purest principles of patriotism, and rendering the most important services to their country.

That in conformity with these views, your Petitioners receive the highest satisfaction from the Resolution of your Honourable House, passed in the year 1793 viz.

That it is the peculiar and bounden duty of the British Legislature to promote, by all just and prudent means, the interests and happiness of the inhabitants of the British Dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement.

And your Petitioners therefore humbly hope, and earnestly entreat your Honourable House, that in the Charter intended to be granted to the East-India Company such provisions may be made as may secure the admission of Christian Ministers and Missionaries into India, and their protection there so long as they shall act agreeably to the laws, and to the duties of good and peaceable subjects.

And your Petitioners shall ever pray, &c. &c.

PROCEEDINGS OF PUBLIC BODIES IN FAVOUR OF CHRISTIANITY IN INDIA.

THIS great cause has received the support of the General Assembly of the Church of Scotland, and of several bodies of Christians associated for purposes connected with the interests of Religion, though not directly with the propagation of the Gospel among the Heathen.

In February, a Committee specially appointed by the *General Assembly of the Church of Scotland*, presented petitions to Parliament, setting forth, that "whereas a very considerable proportion of the resident inhabitants of the British Dominions in India have been educated in the communion of the National Church of Scotland, and have been hitherto in a great measure excluded from the opportunities of attending the institutions of religion according to the forms and usages of that Church; and that the petitioners, following out the instructions of the

General Assembly, humbly request that, in any new arrangements which Parliament shall adopt with regard to the Charter of the East-India Company, or the Government of the British Dominions in India, it shall be provided and declared, for the benefit of such of the resident inhabitants of India as are of the communion of the National Church of Scotland, and to give them an opportunity of having the institutions of religion dispensed to them according to the forms and usages of that Church, as by law established, that Ministers ordained by Presbyteries of the Established Church of Scotland shall be permitted to officiate in the British Dominions in India, under such regulations and restrictions as the wisdom of Parliament shall prescribe; and praying the House to grant the request of the Petitioners, under such regulations as they shall judge expedient."

The "*Protestant Society for the Protection of Religious Liberty*" had communications with Mr. Perceval on this subject so early as March, 1812; and renewed these communications with his Majesty's present Ministers. An interview was appointed with their Committee by the Earls of Liverpool and Buckinghamshire. "At that interview," say the Committee, "which occurred on Tuesday, March 30, and at which great attention and urbanity were displayed, we firmly asserted the principle of right, which we have always avowed, and suggested a plan by which that right would have been restored, and yet by which the East-India Company and the Government would have possessed a power of supervision, by which the abuse of that right would have been prevented. The justice of our principle was acknowledged, but the expedience and practicability of regulating the intercourse with India by that principle were as firmly

denied. We were, however, informed that his Majesty's Government considered the gradual introduction of Christianity into India as beneficent and wise —that they thought it disgraceful to this country, that such neglect of the religious improvement of the Hindoos had so long continued—and that it was their intention, because it was equally their inclination and their DUTY, to adopt all measures, which prudence would sanction, to terminate that disgrace: That they, therefore, designed to propose to Parliament, that the present exclusive powers of the East-India Company should no longer exist, but that the Government should also be empowered to grant permission to pious men, of every sect, to visit and reside in India, subject to no further restrictions than would be imposed on the few persons, whose residence for commercial purposes they might also permit: That, although discretion would be vested in every existing Government, yet that they would be responsible to public opinion, and to Parliament, for any refusals they might offer to those who should apply; and that a legislative enactment of the nature which they proposed, would be declaratory of the opinion of Parliament, that all prudent facilities should be afforded to the Christianization of India,—and that no obstacles ought to be capriciously interposed to the progress of an object which all good and wise men must unite to desire—and they promised to communicate to us any clauses which might be introduced, and to receive with attention any alterations, conformable to their principles, which we should suggest. On the frank assurances which we had so explicitly and liberally received, our Committee have deliberated with that anxiety which the vast magnitude and great perplexity of the subject could not but command.

As the result of those deliberations, we have to announce, that they have resolved, that a Petition, explanatory of our principles, shall be presented to Parliament from our Committee, as a permanent memorial, that, by us, the right for which we have contended has been maintained; but that, as no greater advantage can probably be procured, than that which Government has consented to bestow, we will not further urge a hopeless effort, but will be vigilant to secure and extend that advantage, as much as future circumstances may permit."—— Resolutions having been passed, Petitions were drawn up and presented by the Society, and by various bodies in correspondence with it, conformable to its general views and principles, and praying that Parliament would "adopt such measures as to its wisdom shall seem meet, to enable British-born Subjects, after the expiration of the present Charter of the East-India Company, at their own charges, to visit and reside in any part of the Eastern Possessions of his Majesty, for the sole purpose of instructing the inhabitants of those countries in useful knowledge, and in the Christian Faith."

The "*Deputies appointed for supporting the Civil Rights of Protestant Dissenters*" met on this subject last year; and again assembled April 2, 1813, when they adopted Resolutions and Petitions nearly in the words of those adopted at the London Meeting.

The "*Protestant Dissenting Ministers of the Three Denominations, residing in and about the Cities of London and Westminster*," at a meeting held on the 20th of April, among other Resolutions, passed the following:—"That it is the duty of all Christians to employ all proper means of proposing the claims and evidences of Christianity to their fellow-men universally; disavowing the employment of

coercion, artifice, or any other means of persuasion except those of fair argument and blameless lives:—That the members of this body do respectfully and firmly assert, for themselves, for their brethren, and for their children, who may enter into the Christian Ministry, a natural and unalienable right to preach, teach, and worship, in whatever place opportunity may be afforded, so long as they conduct themselves as upright and peaceable members of civil society:—That the power possessed by the Honourable East-India Company, of prohibiting the residence of Christian Teachers in the Indian Territory, is unjust on the great principles of religious liberty; and that the exercise of such power must, in every case, be a violation, deeply to be lamented, of the high command of Heaven."—Petitions were adopted, praying "for the enactment of such laws, as shall protect Christian Ministers and Missionaries, of all denominations, in the exercise of their functions, so long as they approve themselves to be loyal subjects of the British Crown."

PROCEEDINGS OF VARIOUS CITIES, TOWNS, AND PARISHES, IN FAVOUR OF CHRISTIANITY IN INDIA.

London, *Edinburgh*, and *Glasgow*, moved nearly together in the expression of their sentiments on this distinguished occasion.

In *London*, a very numerous Meeting was held, in consequence of a circular notice * widely distributed, at the City of London Tavern, on the 29th of March, the Right Hon. Lord Gambier in the chair,

* "All persons who are friendly to the religious instruction, moral improvement, and civilisation of the inhabitants of our Indian Empire, are most earnestly requested to meet at the City of Lon-

when various Resolutions, and Petitions conformable thereto, were unanimously adopted. This Meeting was composed of Christians of various denominations; and the Resolutions and Petitions were couched in such general terms, as that all classes of persons who were favourable to the object might cordially unite in them; the prayer of the Petitions being "that such provisions may be inserted in the new Charter to be granted to the East-India Company, as shall afford sufficient facilities to those benevolent persons who shall be desirous of going to India for the purpose of communicating to its population the blessings of useful knowledge, and moral and religious improvement; and also such provisions as shall prevent the obstruction of their endeavours for promoting their object in that country, so long as they shall conduct themselves in a peaceable and orderly manner." While the advantage of a combined application to Parliament was thus secured, each class was left at liberty to use such additional endeavours as they might think conducive to the object. It was urged, in a letter from the Committee which accompanied the Resolutions, and which was very generally circulated throughout the country, as a motive to prompt and strenuous exertion on the

don Tavern, Bishopsgate-street, on Monday next, the 22th instant, at twelve o'clock in the forenoon, to consider of a Petition to the Legislature on the subject" (Christianity in India.)

"The Chair will be taken at one o'clock precisely.

"Sir,—Your attendance on this occasion is most particularly and earnestly requested, by

"Your most obedient Servants,

"Thomas G. Babington,	Zachary Macaulay,
George Burder,	Josiah Pratt,
Adam Clarke,	Joseph Reyner,
J. W. Freshfield,	John Thornton,
W. H. Hoare,	John Townsend,
Joseph Hughes,	George Wolff."

present occasion, that the Resolution of the House of Commons, in the year 1793, failed in all probability of being carried into a law for want of an expression of the public sentiment in its favour. The Committee, therefore, most earnestly entreated the utmost efforts in forwarding, with all possible dispatch, from all quarters, Petitions similar to those which had been adopted at the Meeting.

Nor was this call in vain. The city of *Glasgow* had met on the 25th, and that of *Edinburgh* was assembled on the same day on which the London Meeting was held: and in both places, Resolutions were passed worthy of the regard to the interests of religion which is characteristic of that part of the empire. Public Meetings were held, in compliance with the request of the London Committee, at *Birmingham*, April the 6th; at *Hull*, on the 7th; at *Bristol*, on the 9th; at *Leeds*, on the 14th; at *York*, on the 21st; and in other towns, and in a number of smaller places. It will not surprise us if the Petitions sent up from different quarters, and from various denominations, on this great and interesting occasion, should amount to a thousand! Our limits (which we have willingly extended this month) will not allow us to enlarge further at present: but we shall endeavour to put our readers into possession of the substance of all which may pass on the subject, both in and out of Parliament.

BRISTOL CHURCH MISSIONARY ASSOCIATION.

A NUMEROUS and very respectable Meeting was held in the Guildhall of the City of Bristol, on the 25th of March, the Mayor of Bristol in the chair, for the formation of an Association in aid of the Church Missionary Society. The Rev. Josiah Pratt, the Secretary of the Society, explained to the Meeting its object, constitution, and proceedings; disavowing all hostility or rivalry to other institutions formed for similar purposes; but forcibly urging on the Members of the Established Church their high obligation to come forward and take their share in attempting the conversion of the Heathen World. J. S. Harford, jun. Esq. in a very elegant speech, moved the first Resolution, which was ably seconded by the Rev. T. T. Biddulph. The principal clergy and gentlemen of Bristol took a share in the business of the day, or have given their support to the Bristol Church Missionary Association. The most perfect cordiality prevailed, and few meetings have witnessed such a display of talent, eloquence, and piety. The Duke of Beaufort is Patron; and the Mayor of Bristol, and Members for the City for the time being, are Vice-Presidents. The Rev. James Vaughan, and the Rev. Fountain Elwin, are Secretaries; and Thomas Daniel, Esq. Treasurer. The contributions will amount, it is supposed, to Two Thousand Pounds. An Account of the Meeting is preparing for publication.

OBITUARY.

REV. HENRY MARTYN B.D.

DIED, lately, at Tokat, on his way to this country, the Rev. HENRY MARTYN, B.D. Fellow of St. John's College, Cambridge. This distinguished scholar took his Bachelor's Degree in the year 1801, then under the age of twenty; and attained the high honour of Senior Wrangler. His clasical as well as mathematical attainments were very considerable. But he possessed still higher attainments—those of genuine piety and active benevolence. Under the influence of zeal for the best interests of mankind, he had devoted himself to the service of Christ, as a Missionary to the East Indies, under the protection of the Church Missionary Society; but, influenced by important considerations, and with the full concurrence of all his friends, he at length embarked for India, as Chaplain to the Company, in the summer of 1805; and, at the several stations assigned to him, devoted himself so diligently to some of the languages of the East, that he superintended translations of the New Testament into the Persian and the Hindoostanee Languages; and, with the assistance of Sabat, a learned Arabian of rank, and a convert from Mahometanism, made considerable progress in an Arabic Translation. With a view to render the Persian Translation more perfect, he made an arduous journey to Shiraz, where he resided for some time. For a similar purpose he resolved to visit Bagdad; but, being compelled to take a circuitous route by Tebriz, near the Caspian Sea, his health, which had long materially suffered, became at that place so impaired, that he resolved to return by Constantinople to his native country. On reaching Tokat, about six hundred miles from Tebriz, and two hundred and fifty from Constantinople, he found himself unable to proceed further, and on the 16th of October

last it pleased an all-wise Providence to terminate his important labours, at the early age of 31. The Church of England has lost a distinguished ornament, and the cause of Christianity in the East a most valuable associate. The facts detailed in the Reports of the British and Foreign Bible Society, and in the Christian Researches of the Rev. Dr. Buchanan, are more honourable to his memory than the most elaborate panegyric.

Yet we cannot deny ourselves the pleasure of recording the just and beautiful eulogium, pronounced on Mr. Martyn, by Mr. J. S. Harford, in his speech at Bristol on the formation of the Church Missionary Association of that city.—Adverting to the great loss which the world had lately sustained by the early decease of some of those Christians, from whose exertions in the sphere of Missionary Enterprise much was expected: he added, "Among these, the memory of the Rev. H. Martyn deserves to be embalmed by the affectionate regrets of all those who can rightly appreciate what is due to exalted piety, to heroic self-denial, to engaging beneficence, to extensive erudition. In him the Church of England has lost a most worthy son, and the general cause of Religion a powerful advocate. Had he lived and returned to his native country, crowned with the well-earned honours which his strenuous exertions in the great cause of religion in foreign lands would have commanded, and followed by the grateful plaudits of the thousands to whose eternal good he has ministered, how large a place would he have filled in the eye of his country; how extensive would have been the benefits of his matured experience! But, though dead, he will still speak to ages yet unborn in various translations of the Holy Scriptures, in which his zeal to instruct the heathen prompted him to engage. In the mean time, he is called to higher honour; he is exalted to a nobler sphere of action: his name is gloriously recorded in the annals of eternity: nor

will it soon cease to be quoted by those, who would stimulate others to zeal in the cause of righteousness.

" So sinks the day star in the ocean bed,
And yet anon repairs his drooping head
And tricks his beams, and with new spangled ore
Flames in the forehead of the morning sky."

" He hears the unexpressive nuptial song,
In the blest kingdoms meek of joy and love,
There entertain him all the saints above,
In solemn troops, and sweet societies,
That sing, and singing in their glory move,
And wipe the tears for ever from their eyes."

For this eminent servant of Christ had here much cause of anxiety and tears. His elder brother had been by misfortune reduced to indigence, and died in January 1812, leaving a widow, six daughters, and three sons. After his death, the support of his afflicted family was derived, (with some charitable assistance, and their own precarious earnings,) from the surplus of the Rev. Henry Martyn's income, which he affectionately devoted to their service, after his own expenses were defrayed. By his decease, one of their principal resources is cut off; and all those prospects closed, which were opening to them by the increasing estimation in which his great worth, distinguished talents, and eminent exertions in the cause of Christianity were generally held. An appeal to the feelings of his friends would in such a case be superfluous. It is sufficient to state, that, in a letter written during his last illness, he expresses a parental solicitude for the welfare of his brother's family, and a heartfelt gratitude to those who on a former occasion had befriended them.

Donations will be received, and applied to the use of Mr. Henry Martyn's relatives, by the Rev. Charles Simeon, of King's College, Cambridge; and by John Thornton, Esq. King's Arms' Yard, London.

A Life of the Rev. Henry Martyn is in preparation by a Friend.

Missionary Register.

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SHIPWRECK OF THE MISSIONARY BUTSCHER AND HIS COMPANIONS.

Account of the Shipwreck of the Brig Charles, Captain Graham, on a Reef of Tongui Rocks, off the River Gambia, on the Night of January the 5th last, having on Board the Rev. Leopold Butscher, Missionary from the Church Missionary Society, with his Wife and seven other Persons attached to the Mission.

Extract of a Letter from the Rev. L. Butscher to the Secretary, the Rev. Josiah Pratt.

Rev. and dear Sir— Goree, Feb. 27, 1813

BE not dismayed nor discouraged, when you read the evil tidings in my journal; but praise, with me, the Lord our God, who has manifested his tender mercy toward me and my companions in the midst of distress, and has delivered us out of so many dangers, and brought us safe to this island.

It is true, almost all that we received from our Honourable Society is lost; and even the few articles that were saved have been sold for the good of the underwriters. Of these I bought those that are most necessary. Thus my plan of settling more comfortably in Africa has been confounded; and we have here a lively proof that the ways and thoughts of our God are not ours; yet, I am sure, we have still more

than our Divine Master had in the days of his humiliation, though he was at the same time *King of kings and Lord of lords;* nor had even some of his Apostles so much, especially St. Paul, when he suffered shipwreck. I am now carrying, indeed, a large family with me to the Rio Pongas, to a much larger family there; and, having but these few articles of merchandise with me which I bought here, and the Brethren at the Settlements of Bashia and Canoffee having probably much less, it might be asked, " Poor fellow, how will you maintain about 130 souls with those articles of merchandise, whilst at the same time you are beginning to build the Gambier Settlement?"

These articles of merchandise are, in truth, but few; especially when I consider that, with them, I have to provide, against the next rainy season, necessaries sufficient for the whole family. This, however, shall not discourage me, since I have learnt by experience, that a man, under the blessing of God, can do much with a little. I have at least something to begin with, till the Society is able to supply us again with the articles specified in the inclosed investment.

You will easily conceive how I long to see my Brethren and Family on the Rio Pongas; and I am happy in stating, that an opportunity of conveying us thither has offered itself within these few days. A Spanish Vessel, of 40 tons burden, arrived lately here from the Canaries to buy rice. With the captain of this vessel I agree for 85*l.* to carry us to the Rio Pongas, and, from thence, myself and my wife to Sierra Leone.

Next Monday, God willing, we shall leave Goree, and sail for the Rio Pongas. I shall probably transact some business with the Captain, and take his cargo in exchange for rice.

The day before yesterday there arrived here an English Vessel, for the purpose of purchasing different articles on this coast: the Captain of which having my name on the list of the creditable people on this coast (which he shewed me, but where he obtained it I do not know), wished me to take half his cargo, either for bills on the Society or for rice, and would immediately have proceeded with me to the Rio Pongas: but as I do not yet know any thing of the present price of the rice, either in the Rio Pongas or in Sierra Leone, I thought it imprudent to enter into any contract with him. I was, however, much gratified, knowing that this Captain sees me here in some measure in distress, and yet he would entrust to me the half of his cargo, amounting to 3000*l.* or rather more.

To-day I bought, for 33*l.*, a large quantity of the laymen's tools, and six dozen of pewter plates, two tureens, besides some tin pans, which one Goree Craft got from the brig Charles, after she was abandoned by her crew. The Society will, therefore, not send any tools for the laymen; neither tureens, pewter plates, nor tin pans, as outfit, till I particularly specify a want of such articles. The bellows and anvil for the blacksmith, which I could not get again, I beg the Society to send as soon as possible.

The whole of our expenses, while here, amount to 681*l.* sterling, including what we purchased at the sale of the stores rescued from the wreck; as you will see in the bill I drew upon the Society, which I beg you to accept.

During our stay here, we have met with every possible kindness and attention from Commandant Chisholm; and it would highly gratify me, if our Honourable Society would write him a letter of thanks, and, at the same time, forward to him two or three dozen

of spelling-books, for the use of a school, which I was highly pleased to find that he had established here for the instruction of the Black Soldiers under his command. Mrs. Butscher and myself visited the school in company with the Commandant, and viewed with pleasure the application and diligence of these poor creatures in learning to read. Some of the officers regularly attend during the hours of instruction; and the Major himself devotes much of his time to the school, finding that his presence tends greatly to their encouragement. Many of them make surprising progress. They are instructed by some of the White Soldiers, who receive a small addition to their pay for this trouble. In the whole school there are, however, but three books that are at all adapted for beginners, which caused me to lament my not having with me any suited to their purpose. The Major told me he had many Bibles and Testaments; and one of the officers bought in many more at the sale of our goods: but they are, at present, useless to such young beginners. This establishment does the Major great honour, who appears to be a man of the most humane and worthy character; and, I am sure, we have every reason to remember him with the warmest gratitude and obligation.

I often think of what you said to me previous to my departure from London, respecting the trouble I should undoubtedly have during our voyage. Your prediction has, indeed, been verified; especially since our late misfortune. Yet, though at times my spirits have, by this burden, been depressed, I thank God that not any of my past trials, nor any of the imminent dangers in which we have repeatedly been, have discouraged me in my mission. You know I am not given to complaining: this, to our fellow-creatures, is

often wholly useless, as it would be in the present instance. My best and surest refuge is in my God, who, being every where present, can alone afford me that comfort and support which I so often need.

My wife unites with me in kindest respect to Mrs. Pratt and yourself. I need not say, bear us continually on your mind before the Throne of Grace, for this I believe you do.

I remain, &c.

LEOPOLD BUTSCHER.

Extract from the Journal of the Rev. Leopold Butscher, Missionary to West Africa from the Church Missionary Society.

January 5th, 1813, soon after day-break, we saw Cape Verd. About eleven o'clock in the forenoon we passed the island of Goree, bearing N. E. by E. distant nine or ten leagues. We had then fine weather, and favourable wind, and I was in good hope to be in the Rio Pongas in three or four days. But the ways and thoughts of God are not ours. About 11 o'clock in the evening, being dark, and blowing rather fresh, we struck upon a reef of the Tongui Rocks, about five miles distant from the land, and about twenty miles to the south of the Gambia River. The sails were immediately shortened, yet she forged a-head, and beat over the first reef. The Captain, then, thinking she was clear, made sail; and having sailed about a cable-length further, she struck again upon a very hard rock, but made no water. The boats were launched, and all the spars were made into a raft, to carry out our best bower-anchor, in which we succeeded, and hove the ship eight or ten fathoms a-head. The tide being then ebbing, the watch was sent to rest till flood tide. It blowing then fresh from N. N. E. the spindle of the rudder broke.

It is almost impossible for a person who has never been in a similar situation, to conceive in what consternation we all were, when the vessel first struck upon the rock. Most of the passengers were already in bed, but were soon roused by the violent shocks. Every one has-

tened to get on deck, to escape death; some half naked, others lightly dressed. It being then dark, and the vessel beating violently upon the rocks, we expected every moment that she would go to pieces. I spoke, and exhorted those around me to commit their souls to our blessed Lord and Saviour, who is alone our all-sufficient righteousness before God: and, taking my wife in my arms, I said, "My dear, look unto Christ our Saviour. Perhaps, after a few minutes, we shall be before his throne, where we shall part no more, but be with him for ever;" upon which she said, "The Lord's will be done!"

Jan. 6th, soon after day-break, we saw the land, and our hearts rejoiced: but our vessel lying then in a distressful situation, Captain Graham thought it prudent to send the long-boat, with the mate, two seamen, and three passengers, one of whom was Richard Wilkinson, who being a native of Africa, was supposed to understand the language of these natives. These persons were sent on shore to treat with the natives, whether or not part of our cargo could be landed, by which means our vessel would be lightened and get afloat. About fifty of them soon surrounded the party. Richard Wilkinson addressed them in the Susoo, Bagoe, and Sulamah Languages, but could not make himself understood. Finding at length, that they were Mandingoes, he began to converse with them in that tongue, and entreated aid in their misfortunes. One of them replied, "Friend, though you are in distress, yet we will take you and all your company to the king; for our law is, that every vessel which is stranded here belongs to our king." They immediately seized the boat, with an intent to detain them as prisoners; but our people being armed, and putting themselves immediately into a posture of defence, the natives became alarmed, and ran into the bush, except one, who levelled his gun at one of our men; but when he saw that one of our company took a similar aim at him, he also ran toward the bushes; and thus our people found time to jump into the boat, and to return to our vessel. One of the natives was on the point of running Richard Wilkinson through, with a large knife; but decamped, on Richard's presenting a pistol to his breast.

Early in the morning of the 7th, all hands were employed in heaving bricks overboard; during which time,

we saw two small vessels, which proved to be Goree Craft. Captain Graham immediately manned the long-boat, to bring the said craft near our vessels. At the same time, another vessel was discovered, which came within gunshot, as did the other two craft next morning. Each of these vessels would carry about three tons. Two of them were laden with husk-rice, and the third had only ballast. Captain Graham prevailed on one of these craft to heave the cargo of rice overboard, in order to put some of our brig's cargo in the room of the rice, and likewise in that craft which had only ballast.

Jan. 9th, in the morning, all hands were called to be in readiness to heave the brig off the rocks at the time of high water. We hove short on the best bower, the vessel going off the reef; but, unfortunately, the cable parted, just as it was a stay-peak close to the clinch; after which the kedge-anchor came home; and, being too near to the reef to let go another anchor, we drove on the reef, having only two feet at low water.—P. M. the vessel striking very hard upon the rock, and making more water than before, we really thought that she had bulged: a kedge-anchor was therefore put out. The wind blew fresh, and the swells were heavy.

Jan. 10th, at daylight, preparations were again made to heave the brig off the reef; but all efforts were found useless, the brig making then much water, and we all were afraid that the starboard side had bulged. Captain Graham found it necessary to lighten the vessel as much as possible; and hove, therefore, some puncheons of rum overboard, but slung them carefully, that they could not be driven on shore.

In the afternoon, the son of the King of Cambo, with some other natives, came on board to know whether we wanted assistance. Captain Graham told him, all he wanted was to take a letter, and to give it to some of the Gambia Traders. To this they agreed: Captain Graham gave them a letter and a present.

Jan. 11th, we kept the pumps continually going. Captain Graham asked me to-day, whether I would not go to Goree in one of the craft which we had with us, in order to obtain some assistance from that island, and, if possible, to get such a vessel from thence as would take in all the cargo of the brig Charles. I readily complied with his request; and on the following day, the 12th, I

set sail in one of the said craft, laden with some of the brig's cargo, and in company of my wife, Mr. and Mrs. Quast, and Richard Wilkinson; and with a letter from Captain Graham to the Commandant and Merchants at Goree. In the first two nights we had heavy showers of rain; and for one day and two nights we tasted nothing warm: and, being all wet, I was apprehensive that some of us might suffer from sickness, especially my wife, who was far advanced in her pregnancy, which made me sometimes rather low spirited: but blessed be our gracious God that he has given me a wife supplied with faith and fortitude, by which she is able to comfort me!

On our passage to Goree, the wind being contrary and the craft deeply laden, she would hardly sail. We, however, reached Goree on the 16th. On our arrival at Goree, I went immediately to Mr. Carew, a respectable merchant, with whom I was before acquainted; and to the Commandant, to whom I presented the letter from Captain Graham. To Mr. Carew, I delivered the goods which I brought from the brig Charles. He told me, that there was a brig called the Neptune in the harbour, the commander of which, Captain William Gibson, of Whitby, would, very likely, be willing to go in his brig with me down to the Charles, to save her cargo if possible. Mr. Carew, therefore, sent for Captain Gibson; and, having informed him of the distressed state of the Charles, he consented to go with me in his brig to her relief.

On my voyage to Goree, I met three Goree Craft, the people on board of which promised me to go to the Charles for her relief, and by them I sent a note to Captain Graham.

At my leaving Goree, I requested Mr. Carew to supply my wife and her companions with whatever they might need.

On the same day I arrived in Goree, I left it again, and sailed with Captain Gibson, in the Neptune, toward the Charles.—On the 18th we came in sight of her: and being about six miles distant from her, we fired a gun, expecting to be answered. No answer, however, was made; but we saw two small craft, the one lying alongside the Charles, and the other about a quarter of a mile from her. Being then nearly calm, Captain Gibson took the Neptune's boat and two of his men, and I went in company

with him toward the Charles. On coming within hail, we saw she was surrounded by the natives, all employed in discharging her cargo, but could not see any white man: we supposing, therefore, that the natives had taken possession of her, we would not venture to approach nearer, but went to the craft that was about a quarter of a mile from her. This proved to be one of those which met me in the way to Goree, and to which I gave a note to Captain Graham. The people on board this vessel informed us, that the natives had killed Captain Graham and one of the passengers, and had taken possession of the Charles four days before; the rest of the passengers and ship's crew having fled to Goree in those two craft which were lying near the Charles when I left her for Coree. The craft then lying alongside the Charles had been pressed by the natives to assist them in discharging the cargo. And they advised us to return to the Neptune as soon as possible, otherwise we might share the same fate as Captain Graham and the passenger. Captain Gibson and I readily took the advice of these people, and pulled toward the Neptune as fast as we could; and I firmly believe, that, if Providence had not interposed, we should certainly have fallen a sacrifice to these barbarous natives. Having reached the Neptune, we set sail for Goree.

Toward evening we met two Goree Craft, and asked them to what place they were bound: they said, they had been in the river Gambia, and were informed that the natives had killed the captain and one of the passengers of the Charles, and had taken possession of her; adding, that it was their intention to go and retake her, and to save the cargo. We told them, that their undertaking was connected with great danger, as the natives were very numerous about the Charles; but they replied, that they should retake her without the least danger, being about forty men in number, and well armed. They strongly urged Captain Gibson to follow them with the Neptune; as the appearance of a large vessel, they said, would frighten the natives, so that they would leave the Charles without resistance. To this Captain Gibson agreed. Toward the approach of night, we all cast anchor at such a distance that the natives could not see us from the main land, and it was then unanimously agreed that the Charles should be retaken early the next morning by the

two Goree Craft, which could approach within gunshot of her.

Jan. 15th, after day-break, one gun from the Neptune was put on board one of the Goree Craft, which was to proceed near the Charles, and to fire, yet without ball, merely to frighten the natives: the Neptune was to follow as near as possible, to give likewise a blank cartridge, or more, if necessary. But the craft, coming near the Charles, followed by Captain Gibson in his long-boat, perceived that she was abandoned, took immediate possession of her, and employed themselves in filling one of the craft with the cargo of the Charles. Captain Gibson returned in his boat. He had scarcely reached his brig, when we perceived that the natives were again gathering themselves together, and endeavouring to attack the Charles. He fired, therefore, four guns from the Neptune, which had not the desired effect. He then went again toward the Charles; but first, to one of the Goree Craft: and was there informed, that about four hundred natives, in a fleet consisting of twenty canoes, had taken possession of the Charles, had made twelve of the Goree People prisoners, stripped them naked, carried them on shore, put them in irons, and led them to the king, who resides about twenty miles from the sea-shore. Captain Gibson proceeded to the Charles, and, perceiving that she was again abandoned, went on board of her, took one puncheon of rum in his boat, and returned to his own brig.

Jan. 20th, about seven o'clock in the morning, two small Goree Schooners reached us, having on board fifty soldiers under the command of Captain M'Kinsey, with the mate and crew of the Charles. They were sent by Major Chisholm, who, on receiving the news of the Captain and Passenger being killed by the natives, was apprehensive that Captain Gibson, myself, and the crew of the Neptune, might share the same fate. Captain M'Kinsey shewed me a written order from Commandant Chisholm to re-take the Charles, if it could be effected without bloodshed. Captain Gibson requested him to forward his troops on board the Charles, and rendered him every assistance, to take charge of her without loss of time, the Charles being then abandoned. The natives, however, assembling on the beach, and preparing their canoes for another attack, Captain Gibson went and detained a small schooner, and armed her with another can-

non from his brig, in order to cover the troops then on board the wreck, as the Neptune could not approach near enough the unfortunate Charles for want of sufficient depth of water. The commanding officer thought that one gun in the schooner was not sufficient to cover the troops, the Charles then lying so much on one side that they would not be able to stand on deck to defend themselves. The natives having already plundered a part of the cargo, and the rest being now much under water, he withdrew the soldiers, anxious not uselessly to shed blood, and proceeded to Goree, advising Captain Gibson to follow; but this Captain, still desirous to render every assistance, minutely watched the proceedings of the natives, and, when they abandoned her, he returned with his boat, in order to save some of the cargo; but, having but few hands, and the position of the brig being unfavourable to get any thing out of the hold, and night approaching, he took part of the rigging, and at 11 P. M. he returned on board the Neptune. He was accompanied by one of the Goree People who had been made prisoner by the natives. This person was sent by the King of Cambe to inform Captain Gibson, that, if he persisted in keeping possession of the Charles, he would put all his prisoners, which were eleven in number, to death; and requested that he would depart with his own brig the following morning. At day-break Captain Gibson returned the prisoner to the boat, which then was waiting for him to carry his answer; and considering that life was of much greater value than the cargo, he abandoned the brig Charles, and at 11 A.M. we departed for Goree.

Previous to my leaving the Charles on the 12th instant for Goree, Captain Graham faithfully promised me to defend her to the utmost against any attack of the natives, and never to leave her, unless she should be wrecked to pieces, under the fear of which he would detain the other two Goree Craft near him, that, in case of such an accident, he, his crew, and the rest of the passengers, might have means of escape, till I returned with further assistance from Goree.

According to the information which I received afterward from the mate, crew, and passengers, I find, that, on the same day on which I left the Charles, three large canoes, with about forty men in each, came off from the land, and seemed to be endeavouring to board the two

remaining Goree Vessels. The Black Captain of one of the said Goree Craft, with two of his men, was at that time on board the Charles. Captain Graham sent them immediately to know what the natives wanted; but, on the boat approaching them, they were seized by the people in the canoes, which were proceeding to the craft; but Captain Graham firing upon them from the brig, they retreated. The long-boat from the brig, with armed men, pursued them close to the shore: the natives, however, retained the Black Captain, with two of his men, and a musket which Captain Graham had lent them. The two men they afterward sent back, to inform Captain Graham that they wanted him and the Supercargo on shore. The following morning, after day-light, the natives came over from the main land to an island, situated between the brig and the main land, and nearly covered at high water. One of them came on the beach of the island toward the brig, with a flag on a staff. Captain Graham went immediately in the long-boat, with four men, to try, if possible, to redeem the Black Captain. The man with the flag spake English, and said he would let the Black Captain free for a puncheon of rum; but Captain Graham would not land, on account of about twenty natives lying in ambush behind the bank where they had the Black Captain. Captain Graham returned to his brig immediately, and, taking two men more of the ship's company, together with Richard Heard, a passenger, who volunteered his service, landed as soon as he reached the island, and, after a little consultation, they agreed to rescue the Black Captain by force. Captain Graham, Richard Heard, and two of the seamen, went forward to speak to them; and one of the seamen, seeing a native with the musket which the Black Captain had the day before, took it from him. The natives, being well armed with muskets and cutlasses, fired immediately, and shot Captain Graham. The seamen returned the fire, and, to all appearance, killed two of the natives. Captain Graham and Mr. Heard fired once more: the natives returned the fire, and Captain Graham was killed on the spot, but Mr. Heard, who was only wounded, supported himself with one arm, when he fell in the water: but the natives coming from all parts, the boat was obliged to push off. The natives falling upon Mr. Heard, began cutting him to pieces with their cutlasses. The people on board the

Charles began to fire, but to no purpose: for, owing to the situation of the brig, they could not level the guns, so as to bear on the natives.

When the boat returned from the island, the greatest part of the crew would not stop any longer; except the mate, supercargo, and three of the passengers; and these, of course, would not have been able to defend the vessel against the natives, who were then fully prepared to take her. The people on board the Charles fled, therefore, to the remaining Goree Craft, taking with them what they could; and they had no sooner left the brig, than the natives took possession of her. The Charles's people arrived all safe in Goree on the 19th of January, three days after I left Goree in the Neptune.

During my absence from Goree, many of its inhabitants thought it highly probable that Captain Gibson and myself might share the fate of Captain Graham and Mr. Heard. This, it may be easily conceived, rendered my companions, and especially my dear wife, extremely uneasy on my account. They rejoiced, therefore, very much, when they saw me again in safety in the midst of them, on the 27th January.

The Lay Brethren saved the greater part of their private property; but as it was supposed to have been insured, the merchants agreed that it ought to be sold for the benefit of the underwriters.

When I informed my companions of this determination, they were much displeased; and, as I learned, some intimations were dropped to my wife, of great dissatisfaction at having left England for Africa: which grieved me not a little; but blessed be God, who gave me a wife to cheer me up when cast down.

When I heard of the dissatisfaction of some of my companions, I called the men into my room, and informed them of what I had heard, and then addressed them as follows:—"Brethren, you see in what a situation I am myself; that I am not better off than yourselves; that every thing of mine is to be sold as well as yours. Here we are called upon to give proofs of that faith, patience, humble submission, and single dependence on the Lord, which, as Christians, we profess to possess: and if we consider how gracious the Lord was, in delivering us out of the imminent danger in which we lately were, and bringing us safely hither, surely our

hearts ought to overflow with thanks and praises for his merciful preservation. It is true, it is a hard case for our corrupted hearts to lose even those few things which we saved from the wreck; but, according to the advice of these respectable merchants, and the Commandant of this island, who are better judges of these matters than we can possibly be, the articles and goods saved must rather be sold, than expose our Society to a loss of the insurance. I shall, however, endeavour, if possible, to buy in all our wearing apparel at the public auction. At the same time, you must take into the account, that all the provisions, household furniture, tools, and merchandise, with which our Society had so liberally furnished us, and which would have greatly contributed to our comfort, are all lost: nor have I any prospect of receiving such articles again within a twelvemonth: and, on our arrival in the Rio Pongas, we shall, in all probability, find our brethren there likewise destitute of all these things. I cannot, therefore, promise either you or your wives much bodily comfort: but one thing the Lord promises, on which we may always depend, if we simply look to him, and that is, food and raiment; and more we ought not to wish for in the service of our Lord. And should the Lord ask us now, 'Have you experienced any want since the time you were shipwrecked?' Surely we must confess, 'None, Lord.' It grieves me, therefore, to hear that any one of our company should be so dissatisfied as to express a regret at her or his having come to Africa: and if any of you or your wives entertain or harbour such dissatisfaction in his or her heart, he or she is not fit to proceed any farther with me; and, as there is a vessel in this harbour nearly ready to sail for England, I would much rather advise him or her to take a passage in this vessel, than to proceed to the Rio Pongas with a dissatisfied heart. As for me and my wife, we shall proceed the first opportunity that offers."

It appearing, however, afterward, from my papers, that the private property of the Lay Brethren was not noticed as insured, they were allowed to retain it, and this tended much to satisfy all minds. By this, however, I was myself no great gainer; for, as I am rather an old servant of the Society, I have but little of my own, and almost all that I received from the Society during my late visit to England was insured; so that I was even obliged to pull

off some clothes from my body, beside giving up my new watch to be sold for the good of the underwriters. I kept, however, two old good suits of clothes, till the auction commenced, which I think, was still more than the Apostle Paul retained when he suffered shipwreck. Oh, may I always humbly and simply depend on the Lord! For then, according to his promise, I may be sure of food and raiment.

On the 5th instant, Mrs. Meyer was taken ill with a fever; and though there was no appearance of danger, yet my wife begged her to have advice. To this she shewed a disinclination, took some medicines of her own choosing, and was rather imprudent in her diet. Thus the fever increased; so that she was not able to attend Divine public service on the 7th.—On the 8th, my wife again representing to her the imprudence of doctoring herself, she at length consented to receive medical aid, and Dr. Renney was called in, who ordered some medicines, but entertained no hopes of saving her life, saying that the fever had gained too great a height. On the same night, Brother Meyer sending to let me know that his wife was in apparent danger, I went immediately, and prayed a few words with her; but found her in a delirious state, and had but little hope of her recovery. In the morning of the 9th of February, between seven and eight o'clock, she fell asleep, as I trust, in the Lord.

As this island is very small, scarcely any one is buried in it except the officers belonging to the garrison; almost every other person being carried and interred in the main land, where it frequently happens that either the wolves or hyænas dig them out again. I went, therefore, immediately to the Commandant, and asked him for a place on this island, where I could bury Mrs. Meyer: upon which he said,—"Mr. Butscher, I am sorry that you have lost one of your company: I shall do for you whatever is in my power during your stay in this island: bury your friend on this island, in the place where the officers are interred: but let me know the time of the funeral, and I, with my officers and soldiers, will attend." I then hastened to bespeak a coffin—an article which sometimes cannot be procured: and when it was finished, we buried Mrs. Meyer, between three and four o'clock in the afternoon. The Commandant, with his officers and soldiers, besides many of the inhabitants, attended the funeral.

The human heart may ask, "Why the Lord has saved us, nine persons, from the brig Charles, in a most wonderful manner, and brought us safely to this place in good health, only a few days' voyage from the place of our destination, and yet has suffered one of us to die before we reached the end of our journey? Could he not have detained such a person at home, and saved the great expense which she has caused, by apparently coming here merely to die? Perhaps many of God's poorest children have, from the most pure motives, cast in their mite toward these expenses, and yet to no purpose. Why does God act so contrary to our views and expectations?"—And, with Judas, it may perhaps be asked, "Why was this waste of ointment made?"—My answer to the above question is: "We are not the counsellors of our Heavenly Father, but only his adopted children, and that merely out of pure mercy, through the redemption of Christ; and if we attain that state of perfect felicity in Christ, in which I trust our deceased companion is now, we shall then know and understand why God has acted so contrary to our intentionally good designs, and shall surely find cause to praise him for those very dispensations of his providence which now thwart our desires and expectations. Let not, therefore, his mysterious ways discourage us; but, faithfully persevering in doing good to all men, with simplicity and singleness of heart, fearing and loving the Lord, let us work while it is day, for the night shall come when no man can work."

Recommending myself and wife, together with the rest of our company, to the Society's fervent prayers before the Throne of Grace, I remain the Society's

Humble and obedient Servant,

LEOPOLD BUTSCHER.

Extract of a Letter from Richard Wilkinson, to the Secretary of the Church Missionary Society, dated Goree, Feb. 26, 1813.

———"I have had many reasons to thank God, and your benevolent Society, for kindness shewed to me and to my country; for which I am extremely obliged, particularly for the precious instructions which I have received under their care. I hope and

trust that their labour, bestowed on the poor and helpless Africans, will not be in vain. I am now trying to improve as much as I can, in order to advance the glory of our Lord and Saviour Jesus Christ. Mr. Butscher will inform you of all that has befallen us, since our departure from England, and the many dangers which we have encountered. The hostilities now existing between England, France, and America make me hesitate respecting my desire of returning to your friendly shore."

The Society is under great obligation to Major Chisholm, Commandant at Goree, and to his Excellency Lieut.-Col. M'Carthy, Governor of Senegal, for their kindness to the Missionaries, and for advancing them a large sum on the Society's account, which enabled them to purchase upward of 500*l.* worth of necessary stores, at the sale of the articles saved out of the wreck. Mr. Butscher mentions the kindness of these gentlemen with unfeigned gratitude.

The supply thus obtained will enable the Missionaries to proceed, in some measure, with their plans, until the Committee can replace the stores lost in the Charles, which they will do with all dispatch. Though the greater part of these stores was insured, yet considerable pecuniary loss will be ultimately sustained, and much derangement and delay in the execution of the Society's designs. But "*the will of the Lord be done!*"

A BRIEF SKETCH OF THE PRINCIPAL MISSIONARY AND BIBLE SOCIETIES THROUGHOUT THE WORLD; AND OF SUCH OTHER INSTITUTIONS AS TEND TO PROMOTE THE CIVILIZATION AND CONVERSION OF THE HEATHEN.

As a succinct history of each of these societies will be hereafter given, a few notices will now suffice respecting the time and purpose of their formation. The true Christian may derive encouragement to perseverance, in prayer and in exertions, for advancing the kingdom of his Saviour among men, when he sees, at one view, how many and what various Institutions are contributing their aid to this grandest of all designs which can enter into the heart of man.

In the order of time, we must give precedence to the

ROMAN CATHOLIC MISSIONS.

In a former Number, the reader will find a clear though brief narrative of the rise, character, and success of these Missions. After their establishment, chiefly by the Jesuits, in the sixteenth century, the *College de Propagandâ Fide*, at Rome, became their principal support. Some account of this College has been already given, with that of a few other similar establishments (p. 84). In addition to those institutions, we may mention the *Italian Oratorians*, the *French Oratorians*, the *Sulpicians*, and the *Eudists:* besides about eighty minor establishments for secular priests, to supply distant Missions. "But the wide-destroying Revolution of France," as the Roman-Catholic Historians of their Missions say, speaking

of one of these institutions, and a seminary connected with it, "has swept all away; and, though the seminary has been since restored, its revenues are irrecoverably lost." This, it may be supposed, is equally true of the College de Propagandâ Fide, the revenues of which were alienated by the French, when they obtained possession of Rome; and, though some slight mention is made of the College in the late suspicious Concordat between Buonaparte and the Pope, there can be little doubt but that its estates are irrecoverably sacrificed. "At present," say the Roman Catholics, "the chief hope, under God, of perpetuating the foreign missions, must arise from native priests. Seminaries for that purpose have been established in various missions; but the keeping these up, so as to educate a sufficient number of young men with promising dispositions, must depend, under present circumstances, on benefactions remitted from Europe."—See Preface to "An abridged Account of the State of Religion in China and Cochinchina." Lond. 24mo. 1809, pp. 19, 20.

But while difficulties are thus multiplying on the Roman Catholics in the support of their Missions, access is opening among the Heathen to the various denominations of Protestants; and it has pleased God to incline them to augment and extend their exertions, in order to avail themselves of the facilities afforded by his providence.

BRITISH MISSIONS.

These now number many institutions, both in and out of the Established Church, formed for the diffusion of Christian Truth among the Heathen.

Some account has been already given (p. 89) of the

English Society for the Propagation of the Gospel in Foreign Parts.

The unexpected success which attended the efforts of the Independents and Puritans to convert the North-American Indians, gave birth to this Society in 1647: "which," says Mosheim, "in proportion to the increase of its number, influence, revenues, and prerogatives, has still renewed and augmented its efforts." Before the troubles broke out which ended in the independence of the United States, the Society employed nearly 100 missionaries, beside catechists and schoolmasters, and expended from 4000*l.* to 5000*l.* per annum. Since that period its exertions have been much curtailed, and are now chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada. A wide field is, however, still open to the enterprize of the Society in the West Indies. It employs, at present, between 40 and 50 missionaries, and about the same number of catechists and schoolmasters, in whose support it expends about 3000*l.* per annum.

An anniversary sermon is preached before the Society, at the Parish Church of St. Mary-le-Bow, by one of the Bishops.

The Society for promoting Christian Knowledge Was formed in 1698, for the advancement, generally, of true religion in the world. The Civil War having suspended the execution of the plans of the "Society for propagating the Gospel," the members of this new institution united with those of the old in procuring the Charter, in 1701, by which they were all incorporated as the "Society for propagating the

Gospel in Foreign Parts:" the original members of the new institution still continuing, as a separate and not incorporated Society, to prosecute their benevolent designs at home; and the incorporated Society confining its operations principally to the British Plantations in America, the proceedings of the "Society for promoting Christian Knowledge" have gradually been extended to other quarters, chiefly to the East Indies.—(See before, pp. 93—95.) It has contributed to the translation and circulation of the Scriptures, &c. in several tongues. Its missionaries are all ordained ministers of the Lutheran Church; and it numbers, among those which it has employed, the "apostolical Swartz and Gericke," by whose labours, and those of their brethren, many thousand natives have been brought to the profession of the Faith.

The Society has, at present, in India, the following Missionaries, who are Lutheran Clergymen: viz.

Rev. Christian Pohlé, at Trichinapally.

Rev. John Caspar Kolhoff, at Tanjore.

Rev. Charles William Pæzold, at Madras.

Rev. Immanuel Gottfried Holzberg, at Cuddalore.

Besides these labourers, the following Natives, ordained by the Missionaries according to the Lutheran Ritual, are under the Society's protection: viz.

Sattianaden.	Wedanayagam.
Nanaperagason.	Abraham.
Adeykalam.	

The first of these Native Missionaries has long laboured with zeal and success, and is now grown old, in the service of his Master: the other four, being the eldest Catechists in the Tanjore Mission, and well approved, both in respect of ability and piety, were ordained by the Lutheran Missionaries, March 17, 1811, at Tanjore.

The Rev. Mr. Jacobi, a Lutheran Clergyman, has been lately appointed by the Society to proceed to India, in order to strengthen their missions.

The Society expends, at present, about 1100*l.* or 1200*l.* per annum, in the support of these missions.

The New-England Company.

Is a very old establishment, formed for the instruction of the Indians in New England and the parts adjacent. Since the independence of the United States, it has limited its operations to New Brunswick, and confines itself therein to the instruction of the Indians. It has not effected much of late years; but is now beginning to exert itself. Sir William Pepperrell, Bart. is President.

The Society for the Conversion and Religious Instruction of the Negroes in the British West-India Islands.

This institution owes its existence to the persevering zeal of the late Bishop Porteus. As one of the trustees of an estate, purchased with the sum of 5,400*l.* left by the great Mr. Boyle, in 1691, for the advancement of the Christian Religion among infidels, he obtained a decree of Chancery against William and Mary College in Virginia. This College had enjoyed the proceeds, for the education of Indian Children, till the American War broke out. Lord Thurlow excluded the College from all share in the charity, and authorised the Bishop to appropriate the revenue, then nearly 1000*l.* per annum, to other objects. The Bishop anxiously watched over the infant Society till his death. His success fell short, indeed, of his wishes; but it may be hoped, that the West-India Planters will begin to discern that it is

their true interest to afford countenance and support to the operations of this and all similar institutions.

Society in Scotland for propagating Christian Knowledge.

This Society, which, in its objects, combines those of the Societies, in England, for propagating the Gospel in Foreign Parts, and for promoting Christian Knowledge, originated, like those and most other great and useful institutions, in the benevolent spirit and zeal of a few private gentlemen. In 1701, some individuals of this description, in Edinburgh, formed themselves into a Society for the Reformation of Manners. The Society was incorporated by Queen Anne, in 1709; and obtained an increase of its power from George I., in 1738.

For many years, the narrowness of its income prevented the Society from extending its views beyond the limits of Scotland. In the year 1717, Dr. Williams, a dissenting minister in London, bequeathed to the Society his estate of Catworth, in Huntingdonshire, "for the conversion of infidel countries," the rents of which then amounted to 68*l.* per annum: and further aid being obtained, in 1732, from the General Court of the Province of Massachusetts, many missionaries have been appointed, since the latter period, to labour for the conversion of the North-American Indians; among whom were the two excellent BRAINERDS, David and John, men of eminent piety, and of distinguished zeal in their important work.

"Their success in this department," says Sir H. Moncrieff Wellwood, "has not been uniformly the same. At some periods, it was not inconsiderable: and, though the means are no longer the same, they have good reason to be assured, that the effects of

what was done by them, though interrupted and diminished, have not been entirely lost, by the separation of North America from the Mother Country. Missions and Institutions, which derived their origin from this Society, and which are, to a certain extent, countenanced by them still, are, we trust, even in the present times, substantially useful."—See Sermon before the Society on its Centenary Anniversary, June 6th, 1809.

Church Missionary Society for Africa and the East.

The constitution of this Society has been already detailed in the First Number. Its great object is to call forward the members of the United Church to take their share in attempting the conversion of the Heathen. It was formed in the first year of the present century; and has sent to the Western Coast of Africa, at different times, nine missionaries, who have been all ordained ministers of the Lutheran Church; and has, at present, in its employ or under its care, eight Lutheran Ministers, six Lay Settlers, five English Students, various European and other women and children, and about one hundred and twenty African Children. The Society is preparing the way for a settlement on one of the islands of New Zealand. It has authorised a Corresponding Committee at Calcutta, to establish Readers of the Christian Scriptures throughout the great towns of India; and it has exerted itself, and with great success, during both the last and the present Session of Parliament, to call the attention of the Nation to the religious interests of India. An Association lately formed at Bristol, some particulars of which were given in the last Number, will greatly augment both its funds and its influence,

and will serve as an encouragement and a model for the formation of similar Associations.

The Society has sent abroad the following Missionaries and Settlers:—

WEST AFRICA.

Bashia, . . Rev. Melchior Renner, Superior of the Mission.
Rev. John Godfrey Wilhelm.
Canoffee, . . Rev. Frederick Wenzell.
Rev. Jonathan Solomon Klein.
Yongroo, . . Rev. Gustavus Reinhold Nyländer.
About to erect *Gambier* . . . Rev. Leopold Butscher.
Lay Brethren, Assistants to the Mission;
Conrad Henry Meissner.
Herman Meyer.
John Quast.

NEW SOUTH WALES, destined for NEW ZEALAND.

As Lay Settlers, &c.—William Hall.
John King.
Thomas Kendall (on his voyage, with his Wife and six Children.)

ANTIGUA.

As a Catechist and Correspondent of the Society, Mr. William Dawes.

The Society expended last year about 3000*l.* beyond its income, in consequence of its increased exertions for Africa; but has every hope of liberal support from the public.

Missions of the Wesleyan Methodists.

America, and the African Slaves there, are under the highest obligations to the Rev. George Whitefield: but his missionary labours were not supported by any regular institution. Those of Mr. Wesley's preachers were more favourably circumstanced. The well-organised and energetic society of which he was the founder, had, in 1807, nearly 30,000 Coloured People and Blacks in connection with its Congregations in America, and about 13,000 in the West Indies.

The Baptist Missionary Society

Was formed in 1792, some members of that body having had the perishing state of the heathen much on their hearts for some years. At the time of its formation, the conductors knew of no part of the heathen world more accessible or eligible than another: but a concurrence of circumstances shortly after directed their attention to the East Indies; and in the autumn of 1793, their first Missionaries, Mr. Thomas and Mr. Carey, landed in India. In 1799, they were joined by four others. The Mission was established at Serampore, a Danish Settlement near Calcutta. Here they have laboured with the most gratifying success in the translation and printing of the Scriptures. A considerable number of the natives are become preachers of the word. Their stations have increased to nine: and the number of missionaries and converts was, at the close of 1811, upward of 400. A school-house is erecting in Calcutta, for the education of 800 children on the new British System. A loss to the amount of 12,000*l.* was incurred by the destruction of the Printing-office at Serampore, in March 1812; but the liberality of the Christian World soon replaced it.

The names of the Missionaries *sent from England*, and the places where they are stationed, are as follows:—Dr. Carey, Mr. Ward, and Mr. Marchman, at Serampore; Mr. Mardon, at Goamalty; Mr. Moore, and Mr. Rowe, at Patna; Mr Chamberlain, at Agra; Mr. Robinson, going to Java; Mr. Chater, to Ceylon; and Messrs. Johns and Lawson expected to arrive in the present year.—Of those who have been *raised up in India*; Mr. Fernandez, at Dinagepore; Mr. Felix Carey, at Rangoon; Mr. William Carey, at Cutwa; C. C. Aratoon, in Jessore; John Peter, in Orissa;

and Mr. Peacock, at Agra. Besides these, there are sixteeen or seventeen native or country-born brethren employed in preaching the Gospel.

The annual expenditure of the Mission is from *5000l.* to *6000l.*

The Missionary Society

Was founded in 1795, and embraces Christians of every denomination who consider infants as members of the Christian Church. Its exertions take a very wide range. Asia, Africa, and America, all witness its zeal.

The first attempts of the Society were in the *Islands of the South Sea.* Many Missionaries were sent thither, in 1796 and 1800. Some also left England in 1798: but the ship was taken by a French Privateer, and they returned to England. A civil war at length drove them from Otaheite. They took refuge at Port Jackson; but the King having invited them back, several have returned to their station. Their recal may give reason to hope that God has designs of mercy toward the inhabitants of those distant isles of the Pacific Ocean.

In 1797, an attempt was made, in conjunction with the Edinburgh and Glasgow Societies, to establish a Mission among the Foulahs in *Western Africa,* but it did not succeed. A Mission, however, begun in 1798, under Dr. Van der Kemp, in *South Africa,* has been much prospered, among the Hottentots and other tribes. Dr. Van der Kemp died in 1811, but others are labouring successfully in various stations. The Rev. John Campbell one of the Directors of the Society, has reached the Cape, on a visit to regulate the Missions.

In the *West Indies,* the labours of Mr. Wray, at DEMARARA, among the Negroes, have been exceedingly successful; and the greatest attention is

paid to the preaching of Mr. Davies, at George Town, by the Colonists, free Negroes, and many Slaves.—Mr. Elliot at TOBAGO, and Mr. Adam at TRINIDAD, have both begun to occupy their new chapels, with prospects of success.—The Missionaries in the unenlightened parts of *Canada* are preaching the Gospel to those who were entirely destitute of this best of blessings.—Mr. Bloomfield, in *Malta*, preaches to a Congregation, while he is preparing to exercise his ministry among the Greeks.

In 1804, the Society sent its first Missionaries to *India*. Four important stations are now occupied by them. VIZAGAPATAM has produced, by the labours of Cran and des Granges, both since dead, the first three Gospels in the Telinga Tongue, which have been printed, and are circulating among the people; and three Missionaries (to whom a fourth has been lately added), prosecuting the plan of their predecessors, are translating the Gospel of St. John, and the Book of Genesis.—MADRAS has for some years been the residence of Mr. Loveless, whose labours have hitherto been chiefly confined to Europeans, but will now be more directed to the natives, in the Black Town, where he has lately opened a chapel.—At BELLARY, in the heart of the Mysore Country, Mr. Hands has translated the Gospel of St Luke into the Kanaada Language, and is beginning to preach in that tongue. Mr. Thompson, who went out to join him, was compelled by the Government to return, and died very shortly afterward. Five American Missionaries, also, on reaching India, were obliged to return; but Mr. May, who accompanied them, has obtained permission to reside at Chinsurah, near Calcutta.

Mr. Ringeltaube itinerates over a considerable tract of country in TRAVANCORE, in the southern

part of the Peninsula, and has received, by baptism, some hundreds of professed converts into the Christian Church.—Three Missionaries are employed in the island of CEYLON in setting up schools for the instruction of the native Cingalese Youth. Mr. Thom is now on his way to Calcutta, where Mr. Forsyth, the first Missionary who had a chapel in that immense town, has been labouring for many years.

In CHINA, Mr. Morrison has printed the Gospel of St. Luke, the Acts of the Apostles, and a religious tract, in Chinese, on the Redemption of Sinners by Christ, composed a Chinese Grammar, and is proceeding in his work. As the written language of China is understood by the inhabitants of Japan, of Tonquin, and Cochinchina, his translation will be understood by more than a third of the human race. He also preaches to the natives as he has opportunity. Another Missionary is now on the way, to be his fellow-labourer in the great undertaking.

At Prince of Wales's Island, Mr. Gregory Warner, late Missionary Surgeon at Otaheite, has been directed to commence a Mission among the Malays.

Such are the fields in which the missionaries of the Society are labouring; and nine young persons are training up in the Seminary at Gosport, to occupy new stations among the Heathen, or strengthen those which are already occupied.

MISSIONARY STATIONS.

OTAHEITE.

Henry Bicknell	John Davies
William Scott	Charles Wilson.
William Henry	

HUAHEINE . . . . . Messrs. Nott and Hayward.

NEW SOUTH WALES.

John Eyre, John Elder, Samuel Tessier.

SOUTH AFRICA.

Bethelsdorp	James Read
	I. G. Ulbricht
	Michael Wimmer
	Erasmus Smit
	Andrew Verhoogh
	W. F. Corner
	John Bartlett.
Graaf Reinet	Mr. Kicherer.
Orange River	William Anderson
	Lambert Janz
	Cornelius Kramer.
Namáquas	Christian Albrecht
	Christopher Sass
	Henry Helm
	J. H. Schmelen
	J. L. H. Ebner.
Zwellendam	John Seidenfaden
	J. G. Messer.

Charles Pacalt, at the Cape, waiting for instructions.

WEST INDIES.

Demarara	John Wray.
Tobago	Richard Elliot.
Trinidad	Thomas Adam.

NORTH AMERICA.

Elizabeth Town, Canada	Mr. Smart.
Matilda Town, Ditto	Mr. Cox.
Prince Edward's Island	Mr. Pidgeon.

MALTA.

With a view to the dispersion of the Scriptures, &c. in the Greek Islands, &c.—Mr. Bloomfield.

INDIA.

Vizagapatam	John Gordon
	William Lee
	Edward Pritchett.

Assisted by Anandarayer, a converted Bramin.

Madras	W. C. Loveless.
Bellary	John Hands.
Oodagherry	W. T. Ringeltaube.
Chinsurah	Mr. Forsyth.
	Mr. May.
On his way to Calcutta	Mr. Thom.
Ceylon	I. D. Palm
	I. P. Ehrhardt
	William Read

CHINA.

Canton . . . . . Robert Morrison.
Mr. Milne is about to join him, to assist in the translation of the Scriptures into the Chinese Language.

The disbursements on the several Missions amounted, in the year ending April 1, 1813, to nearly 9000*l.*; but we are happy to see, that notwithstanding this large expenditure, the increasing liberality of the public has enabled the Directors to augment the stock of the Society by upward of 5000*l.*

The Edinburgh Missionary Society

Held its first meeting in February, 1796. It has established a Missionary in Jamaica; and attempted, in conjunction with the Missionary Society and a similar institution formed at Glasgow, to settle a Mission among the Foulahs, in West Africa; and has also sent Missionaries to the South Seas: but its most successful efforts have been among the Tartars. In 1803, the Rev. Henry Brunton and Mr. Alexander Patterson, with Gillorum Harrison, a young African, sailed for St. Petersburgh. They were countenanced by the Russian Government, and arrived safely in Astracan. They fixed their residence at Karass, a Tartar Village, at an equal distance from the Euxine and Caspian Seas, under the Russian Government, within a few days' journey of Persia and Bokkaria, and within fifty miles of Turkey. In this station they were joined, in 1803, by their families, and several other Missionaries. Besides endeavouring to instruct the natives in Christianity, they have purchased many native youths, slaves to the Circassians and Cubane Tartars, and have formed a school, in which they are taught the Turkish and English Languages. The Russian Government has made a grant of land to the

Mission, and annexed to the grant some important privileges. Mr. Brunton has written and dispersed various tracts, and is translating the New Testament into the Turkish Language; and the British and Foreign Bible Society, with its accustomed liberality, has furnished a new font of Arabic Types, and paper for 5000 copies. Many difficulties have arisen, at times, from the dangerous state of the country; but they have been surmounted, and the Mission is in a very promising state.

CONTINENTAL PROTESTANT MISSIONARY INSTITUTIONS.

The Royal Danish Mission College.

This Institution, founded, in 1706, by Frederic the Fourth, of Denmark, claims precedence among the Continental Protestant Societies. Some account of it has been already given, pp. 93—95. The efforts of the College have been chiefly directed to India. It supported a Mission also in Greenland, whose, among others, the learned and worthy Hans Egede laboured; but it has conferred most important benefits on the Peninsula. The seat of its Missions there has been Tranquebar, where a succession of excellent men have trod in the steps of the eminent Ziegenbalgius, who founded the Mission. The Scriptures have been translated, schools have been established, churches built, and various books and tracts printed. The Rev. Dr. John, at present Senior of this Mission, has lately invited very earnestly the co-operation of the different European Societies, in the great work opening before the Mission.

Missions of the United Brethren.

In addition to what has been said, p. 95, on the Missions of this excellent body of Christians, it should

be noticed that they have a strong and peculiar claim on the assistance of the Christian World at large. Ever since the year 1732 they have endeavoured to extend the benefits of Christianity to heathen nations. And in these attempts they have been eminently successful; twenty-six thousand converts from various heathen tribes being now under their care. Their meek and silent labours in vain reproached, for many years, the sloth and indifference of the Christian Community. And, now that a general feeling of just shame has been succeeded by corresponding exertions, the retired and unobtrusive habits of the United Brethren expose them to the danger of losing their due share in the public benevolence.

No fund whatever has hitherto existed for the support of this extensive work. The Missions of the Brethren have been entirely maintained by voluntary contributions of the Members of the Brethren's Church, and several friends who have become acquainted with them. It would be impossible to preserve so large an establishment, were it not for the generous support of friends in other denominations, the Congregations of the Brethren being but few in number, and the greater part of them poor. With the greatest frugality, which is observed on all occasions, their contributions have of late fallen short of the expenditure, and they are at present upward of two thousand pounds in arrears. The annual expense, within the last few years, has been not less than eight thousand pounds. This will not be deemed a sum too large for the support of thirty Settlements and more than one hundred and fifty Missionaries; the defraying the heavy expenses of journeys, voyages, and outfit; and the maintenance of nearly two hundred Missionaries' Widows, Children, and superannuated persons.

A General Committee of the "Elders' Conference of the Unity" superintend the Missions of the Brethren. This Conference meets on the Continent: but the troubles of Europe have greatly abridged its means of supporting the Missions. A "Society," in London, "for the Furtherance of the Gospel," and two similar institutions in Holland and America, instituted among the Brethren, do all in their power to support the great and accumulated burthens of the General Committee, and take charge of particular Missions.

The following account of the Missionaries in the service of the Brethren's Missions, at the end of 1812, furnished by the Rev. C. I. Latrobe, Secretary to the "Society for the Furtherance of the Gospel," will give satisfactory evidence of the extent of their exertions.

MISSIONARIES AND FEMALES.	MISSIONARIES.	
35	17	In Danish Islands.
14	7	Antigua.
6	3	St. Kitts.
6	3	Jamaica.
4	2	Barbadoes.
17	12	Surinam.
18	11	Greenland.
26	16	Labrador.
15	10	Canada, and United States.
16	9	Cape of Good Hope.
187	90	

Some young persons, impressed with a sense of the importance of every exertion to make known the name of our Saviour among the heathen, and admiring the patience and perseverance of the Brethren's Missionaries in their labours abroad, the blessing of God appearing so manifest in their success, though their outward means have been so deficient, feel a great desire

to partake in the support of this glorious work; and being assured by our Lord himself, that he will accept of the smallest mite, the gift of a cheerful heart, and bestowed out of love to Him, have formed themselves into an Association to promote a Subscription, in which even the poorest may take a share, by contributing one penny per week in aid of the funds of the Brethren's Missions. From one penny to sixpence per week will be thankfully accepted. But should any one, on considering the subject as worthy of their particular attention and assistance, be able and desirous to contribute more largely, they are requested to send their donations or subscriptions to the Rev. C. I. Latrobe, No. 10, Nevil's Court, Fetter Lane; or Mr. Wollin, No. 5, St. Andrew's Court, Holborn; by whom every information respecting the Missions will be given to inquiring friends.

"Periodical Accounts" relating to the Missions of the United Brethren, may be had of Mr. Le Febvre, No. 1, Chapel Place, Nevil's Court, Fetter Lane.

Subscriptions will be collected monthly.

The Netherland Missionary Society

Was formed in the year 1797, and owes its origin to an address from the (London) Missionary Society, translated and circulated by Dr. Van der Kemp, in Holland.

This example was followed at *Basle*, in 1798; and, in 1799, in *East-Friesland*.

The oppressed state of the Continent has, however, checked this rising spirit; and we must wait for better days, before the Christian Mind will be at liberty to display without controul its zeal for the honour of the Saviour.

The Missionary Seminary at Berlin.

This establishment originated in the zeal of the Rev. John Jœnické, of Berlin, and of Baron von Schirnding, of Dobrilugk, in Saxony, Ranger of the Electoral Forest. Seven youths having been excited, by the intelligence of the new Societies springing up in Britain, to devote themselves to the service of Christ, in any heathen nation to which it might be His will to send them, the Baron placed them under a course of regular tuition. After spending a considerable sum in thus laying the foundation of the Berlin Seminary, circumstances in his family obliged him to withdraw his support. But the faith and courage of Mr. Jœnické and his friends did not fail. Much assistance was afforded from East-Friesland; and the object and constitution of the Seminary being made known in this country, aid was granted by several Societies; and the Seminary has supplied, in return, many worthy and laborious Missionaries. The Church Missionary Society, in particular, commenced its Missionary Labours entirely by the aid of this Seminary; and has received from it, at different times, twelve Lutheran Clergymen, six of whom are now in Africa, two have died there in the service of their Master, two have departed from the work, and two are preparing in this country for the Indian Peninsula. The (London) Missionary Society has also obtained many pious men from this Institution.

AMERICAN MISSIONS.

The Missions of the Presbyterian Church.

This Church professes to have always considered Missionary Labours as an object of importance; and

to have accordingly pursued them, though with different degrees of zeal. The Rev. David and John Brainerd (who, as has been already said, were supported, in part at least, by the Society in Scotland for propagating Christian Knowledge), the Rev. Charles Beatty, and the Rev. George Duffield, all Members of the Synod of New York, went on Missions to the Indians, between the years 1740 and 1765. But it was not till the year 1789, when the Supreme Judicature of this Church became a delegated body, and was denominated a General Assembly, that any measures were taken to establish a regular and permanent fund for the support of Missions. In 1802, the Assembly appointed a "Standing Committee of Missions." Beside sending Missionaries to the White Inhabitants in the thinly settled parts, they employ Missionaries among the Black People in the Southern States of the Union, and among the native Indians.

The Synods of Virginia, Pittsburgh, and the Carolinas, though under the care of the Assembly, engage independently in Missionary Labours.

The same work is carrying on by the *Missionary Society of New York*, formed in 1796; by the *Northern Missionary Society*, in 1797; by that of *Connecticut*, in 1798; by the *Society for propagating the Gospel among the Indians and others in North America*, originating in a commission granted, in 1787, to certain gentlemen in Boston from the Society in Scotland; and by the *Massachusetts Missionary Society*, established in 1799. Beside these, there are two other institutions of the same kind in the State of *Massachusetts*, and one in that of *New Jersey;* and two lately formed, in the northern part of the State of *New York*, and in that of *Vermont;* and great and

successful exertions are made in America by the *United Brethren*, the *Wesleyan Methodists*, and the *Baptists*.

These Societies are labouring with various success. They have imbibed the zeal of their mother country; and are likely to be much strengthened in their undertakings by the additional spirit which has been communicated to America, from the institution and operations of the Bible Society.

We shall employ every means of procuring as regular intelligence respecting these various institutions, as the state of the relations between the two countries will allow.

THE JEWS' SOCIETY.

Under the denomination of the "London Society for promoting Christianity among the Jews," many active and zealous persons are united for this important object. As we consider the recovery of the ancient people of God one of the probable steps toward the conversion of the world, we shall regularly record the proceedings of this Institution.

The Rev. J. S. C. F. Frey, a Jew, born in Franconia, in 1771, being satisfied of the truth of Christianity, entered the Missionary Seminary at Berlin, in 1800, as one of the seven students for whom, as has been said, that Seminary was established. The next year he came to London, in order to proceed to Africa, under the protection of the (London) Missionary Society, to join Dr. Van der Kemp. Feeling much interest in the recovery of his brethren, the Society determined to employ him in this attempt. He continued to act in connection with the Society for several years, till circumstances, not necessary to detail, led to the formation of an Institution entirely appro-

priated to the great object of recovering the Jewish Nation from its apostacy. In 1809, a large Chapel, formerly a French Protestant Church, now denominated the *Jews' Chapel*, was procured, in Church Street, Spitalfields; where Mr. Frey and various Dissenting Ministers officiate; and a few weeks since, the first stone was laid, by his Royal Highness the Duke of Kent, of a large Episcopal Chapel, at Bethnal Green, with a very considerable establishment for Jewish Children, of whom many are now under the care of the Society.

The Society has obtained great patronage, and its funds are rapidly augmenting. Success with many of the present generation of adult Jews, is perhaps not to be expected; but, if its operations are conducted with wisdom and patience, it cannot be doubted but it will become an important instrument of awakening and restoring the lost tribes of Israel.

BRITISH AND FOREIGN BIBLE SOCIETY.

This magnificent Institution was formed at a meeting, held at the London Tavern, on the 7th of March, 1804, Granville Sharp, Esq. in the chair. It will be seen by the account of its Ninth Anniversary, given in this Number, to what an extent of exertion and influence it has reached in these few years. As we shall, in future Numbers, give a brief history of this and of each of the other Institutions comprehended in the present Sketch, we shall now only add, that, in its First Year, the receipts amounted to 5,592*l.* 10*s.* 5*d.*; and, in its Ninth, to 66,879*l.* 16*s.* 1*d.* exclusive of its receipts by sale of Bibles and Testaments; and that it has circulated, in that space of time, 221,734 Bibles, and 412,785 Testaments, exclusive of those circulated at the charge of the So-

ciety in various parts abroad. Its influence is rapidly diffusing itself over the world. It is the common ground of sincere Christians of every name and of every clime, where no suspicions need to embitter intercourse, nor any rivalry ought to be maintained, but the rivalry of love and of efforts to bless mankind.

THE RELIGIOUS TRACT SOCIETY

Was instituted in 1799, for the diffusing of religious knowledge and moral instruction, by the gratuitous dispersion and cheap sale of varied and appropriate Tracts. These Tracts are all composed on the principles common to true Christians; and the Society is conducted, with a strict adherence to its professions, by persons of various denominations. Since its establishment it has circulated nearly *Thirteen Million* of Tracts; and, of a series for Hawkers, which commenced in 1805, about *Four Million*. Tracts in foreign and heathen languages are multiplying; and will become a powerful engine in the establishment and diffusing of the Christian Faith. The contributions of the year ending May 11, 1813, amounted to 1352*l.* 11*s.* 2*d.* and the sale of Tracts to 3781*l.* 6*s.* 4½*d.* The Treasurer is Joseph Reyner, Esq.: and the Rev. Legh Richmond, the Rev. Joseph Hughes, and Rev. C. F. Steinkopff, are Secretaries.

CIVILIZATION SOCIETIES.

Many benevolent persons are anxious to promote the civilization of the Heathen, who either may not at present feel the obligation of attempting their conversion, or who think it expedient to leave these attempts to societies formed with that express ob-

ject. Those zealous and active Christians, who unite in Missionary Institutions, may, with great advantage, lend their aid to associations which limit their views to civilization, which will both prepare the way for Christianity, and never fail to accompany and be advanced thereby.

The African Institution

Was formed with these benevolent views, in April, 1807, under the patronage of his Royal Highness the Duke of Gloucester, and with the noble design of improving the opportunity presented by the Abolition of the Slave Trade, for promoting innocent commerce and civilization in Africa.

The Society of Friends

Have made some successful attempts to civilize the North-American Indians.

A detailed account will be given of both these undertakings in future Numbers.

ANNIVERSARIES IN MAY.

The Thirteenth Anniversary of the Church Missionary Society.

WAS held on Tuesday, the 4th of May.—At Eight o'clock, the Members of the *London Church Missionary Association*, formed in the Metropolis in aid of the Parent Society, breakfasted together at the New London Tavern, when a Report was agreed on to be presented to the General Meeting, from which it appeared that nearly five hundred pounds had been raised by the Association, in the few months since its formation, by congregational collections, and by weekly and monthly contributions.

The *Annual Sermon*, before the Right Honourable the President, the Vice-Presidents, and other Members, was preached at the Parish Church of St. Anne, Blackfriars, by the Rev. William Dealtry, B. D. F. R. S. Examining Chaplain to the Lord Bishop of Bristol, Professor of Mathematics and Natural Philosophy in the East-India College, and Fellow of Trinity College, Cambridge. In this seasonable, eloquent, and masterly discourse, the preacher, from 2 Cor. v. 14, "The love of Christ constraineth us," made an appeal in behalf of India, which had great effect on his audience, and must be felt by every unprejudiced and conscientious man whom it reaches. A collection was made after the sermon, which amounted to nearly two hundred and fifty pounds.

At Two o'clock the *Annual General Meeting* was held at the New London Tavern, the Right Honourable Lord Gambier, President, in the chair, attended by Lord Viscount Galway, the Dean of Wells, Mr. Wilberforce, Mr. H. Thornton, Mr. Grant, Mr. Babington, Mr. Kemp, Mr. C. Noel Noel, Colonel Macaulay, and from five to six hundred ladies and gentlemen, among whom were members and friends of the Society from Bristol, Birmingham, Cambridge, and various other places.

The Noble President read, in part, the Report of the proceedings during the year; the details of which were furnished by the Secretary, the Rev. Josiah Pratt. From the Report it appeared, that the Committee had been actively engaged during the past year, and had laboured, with great success, in extending the influence and operations of the Society. Three Special General Meetings had been held since the Twelfth Anniversary. In addition to the Settlements of Bashia and Canoffee, on the Rio Pongas, on the Western Coast of Africa, a third had been formed at Yongroo, on the Bullom Shore; and the Missionary Butscher, who had spent some time in this country, had returned to Africa, accompanied

by three mechanics and their wives, with an investment of stores, &c. amounting to nearly three thousand pounds, for the use of the Settlements and Schools, and for the establishment of a Fourth Settlement, on the Rio Dembia, which is to be named GAMBIER, in token of respect for the Noble President of the Society. The Report indicated much care and anxiety, on the part of the Committee, to furnish Mr. Butscher and his brethren with such regulations as were most likely to secure and advance the religious interests of the Settlements and the Natives. Mr. Thomas Kendall, with his wife and six children, had just sailed, under the protection of Government, to strengthen a Settlement, projected by the Society, in New Zealand.—The introduction of Christianity into India had engaged very deeply the attention of the Committee. A Deputation had held several conferences with his Majesty's Ministers on the subject, whose favourable disposition toward the great object, was reported to the Meeting. An able and learned work, entitled, "Colonial Ecclesiastical Establishment," had been written by Dr. Claudius Buchanan, at the request of the Committee; copies of which had been sent, in his name, at the charge of the Society, to about eight hundred Members of both Houses; and the Committee had, in various other ways, employed the press in endeavouring to awaken the public to the spiritual interests of our Indian Empire. Resolutions had been passed at a Special General Meeting, held on this subject, and Petitions grounded thereon had been presented to both Houses. Two more Lutheran Ministers, and three English Students, had been received under the protection of the Society. Missionary Associations had been formed in various places: and particularly one at Bristol (some leading members of which were present) on a magnificent scale, under the patronage of his Grace the Duke of Beaufort, which had produced already two thousand pounds. Weekly and monthly contributions were strongly urged; and a

disposition to form Associations, with a view to collect these, and to further the interests of the Society, by congregational Collections and annual Subscriptions, was manifesting itself throughout the empire.

After the Report had been received and ordered to be printed, the especial thanks of the Society were unanimously voted to the friends at Bristol and elsewhere, who assisted in the formation of the Bristol Church Missionary Association. The Meeting also passed a resolution, earnestly urging the general establishment of Associations throughout the empire, and returning its cordial thanks to those persons who had formed or were forming such Associations. It was also determined, for the encouragement of weekly and monthly contributions, that "every person who shall collect, in behalf of the Society, one shilling or upward per week, or five shillings or upward per month, shall be a Member of the Society; and shall be entitled to attend and vote at all meetings, to receive a copy of each Annual Report and Sermon, and a copy of each Number of the Missionary Register, and to have his name inserted in the lists of the Society."—Thanks were returned to the Rev. Mr. Dealtry, for his able and impressive sermon. The Dean of Wells was appointed a Vice-President. A Committee was nominated for the ensuing year; and thanks were returned to the Secretary, and to the Noble President.

On the evening of the 5th, the Rev. Basil Woodd preached, at the Church of St. Lawrence Jewry, Guildhall, before the Members and Friends of the *London Church Missionary Association*. The sum of 51*l*. 18*s*. 5½*d*. was collected, which was nearly all in silver, and which proved, from the multitude of sixpences and shillings put into the plates, that many of the poorer members of the Church, who cannot attend the Morning Sermon on the Anniversary, are yet anxious to aid the cause of Missions. It is proposed to continue this Wednesday Evening Sermon annually.

The Ninth Anniversary of the British and Foreign Bible Society

Was held, May 5, at Freemasons' Hall.

Lord Teignmouth, the President, read from the chair a very interesting Report of the proceedings and unexampled success of the Society, during the last year. Of this Report we shall give the substance in a future Number.

Soon after his Lordship had taken the chair, a burst of acclamation interrupted the proceedings for a short interval, on the arrival of their Royal Highnesses the Dukes of Kent and Sussex. They took their stations on each side of the President, and supported the chair with much dignity.

When the President had finished the Report, and apologized for remaining in the chair in the presence of the two Royal Sons of our revered Sovereign, the Duke of Kent moved that the Report should be adopted.

After this motion had passed, his Royal Highness again rose, to move the thanks of the meeting to the Noble President of the Society, Lord Teignmouth. He observed that no apology was necessary from that Nobleman, for continuing to fill the chair in the presence of himself and his Royal Brother. He, of all persons, possessed those singular and distinguished qualifications which most eminently fitted him for that station. It was his zeal, perseverance, and example, which had first excited their attention, and which now led them to unite in the common cause, as his humble imitators, and as fellow-labourers in this great vineyard. The peculiar feature in this Society, of distributing the Bible without note or comment, had his most decided approbation. Without this fundamental principle, he should not have joined it.

His Royal Highness the Duke of Sussex, in moving thanks to the Vice-Presidents, said, that he fully entered into all the opinions and feelings expressed

by his Royal Relative. It was the simplicity of the principle by which they were united, which gave it such abundant success. It was one, on which he felt peculiar satisfaction and delight. They had, indeed, entered upon a noble warfare — they had pursued the most godlike career. They made proposals of peace and good-will to every man, whether enemy or friend. The only enemies with which they had to contend were the enemies of charity, and of the empire of benevolence. This warfare, he hoped, might be continued through the four quarters of the globe. Often he felt the duty, as well as the inclination, to unite in the cause of benevolence; but, now he felt peculiar and superior emotions: he never felt a satisfaction equal to that arising from his attendance at the present meeting. The extraordinary success of the Institution appeared to be the work of Divine Providence: it could be accounted for on no other principle. He had not embarked in this cause, without the most serious reflection, possessing a great respect for the opinions of others, and a strict regard that his own should be well founded. They might now consider his attendance as a brotherly act, and the result of mature and sober reflection.

We find it impossible, in the present Number, to give even an abridgment of the able and animated addresses of the other Speakers. The Bishops of Salisbury, Norwich, St. David's, and Cloyne; Lord Gambier; the Chancellor of the Exchequer; Messrs. Wilberforce, H. Thornton, and Noel Noel; the Dean of Wells; Rev. Drs. Gray, Young, and Thorpe; Rev. Professor Dealtry; and the Rev. Messrs. Owen, Cunningham, Clayton, Hughes, and Steinkopff, took part in the business of the day, which was conducted with peculiar solemnity and Christian decorum.

The Fifth Anniversary of the Jews' Society
Took place on May 7th, at the Freemasons' Tavern, Lord Dundas in the Chair. The Rev. Thomas Fry,

one of the Secretaries, read the Report. The Dean of Wells, the Earl of Besborough, Messrs. Wilberforce, H. Thornton, and Babington, with many clergymen and others, took a share in the business of the day.

The Rev. Dr. Randolph, Prebendary of Bristol, had preached, on the preceding morning, before the Society, at St. Clement Danes, from Isa. xl. 1, 2; and the Rev. James Hall, of Edinburgh, in the Evening, at the Jews' Chapel, from Esth. iii. 8. Nine adult Jews and seven children were baptised, and collections were made amounting to 81*l.* 5s.

The Nineteenth Anniversary of the London Missionary Society.

Began May 12th. The Rev. David Peter, of Carmarthen, preached, in the morning, at Surrey Chapel, from Ps. xxii. 27, 28; and, in the evening, at the Tabernacle, the Rev. John Philip, of Aberdeen, from Zech. iv. 6. On the 13th, the Annual Meeting was held, and the Report read, at Silver-Street Chapel, William Alers, Esq. in the chair; in the evening, the Rev. Alexander Fletcher, of London, preached at Tottenham-Court Chapel, from Isa. liv. 2, 3. On the 14th, in the morning, the Rev. W. B. Mathias, of Dublin, preached at Christ Church, Spitalfields, from Matt. x. 8: and the Anniversary concluded by the administration, in the evening, of the Lord's Supper at Sion Chapel and Orange-Street Chapel. The collections exceed 1400*l.*; that at Surrey Chapel, alone, amounting to above 500*l.*

The Fourteenth Anniversary of the Religious Tract Society

Was held at the City of London Tavern, on the morning of May 13. Joseph Reyner, Esq. the Treasurer, took the chair at seven o'clock. The Rev. Joseph Hughes, the Secretary, read the Report. The efforts of the Society have not only been great at home, but have extended from the Baltic to the Cape of Good Hope, and from America to the East Indies.

An account of the total number of tracts circulated, and a statement of the funds of this excellent Institution, will be found in a preceding page.

BRISTOL BRANCH ASSOCIATION IN AID OF THE CHURCH MISSIONARY SOCIETY.

MANY of the younger members and friends of the Church Missionary Association established in Bristol, in aid of the "Church Missionary Society for Africa and the East," have formed themselves into a Branch Association, for the purpose of collecting weekly and monthly contributions; and, in general, small subscriptions and donations from the middling and lower classes. They expect much from the exertions of the Ladies. The Committee consists of twenty-four persons, members of the Established Church, with power to add to their number. A Treasurer and two Secretaries have been appointed. The city has been divided into districts, to each of which one or more members, according to circumstances, are appropriated; who are to exert themselves in communicating missionary information and procuring contributions. The Association is gratuitously furnished, for this purpose, with a number of copies monthly of the "Missionary Register." This well-organised plan, steadily and perseveringly acted upon by the zealous young persons who have originated it, will be the means of diffusing and maintaining a missionary spirit throughout that numerous body of the Members of the Church to which it particularly applies, and will add, it is believed, many hundred pounds a year to the funds of the Parent Society.

Associations for a similar purpose have been formed, or are about to be formed, at Liverpool, Birmingham, Shrewsbury, Cambridge, Norwich, Leeds, Dewsbury, Wycombe, and many other places; and promise an abundant increase of missionary zeal, as well as liberal accessions to the funds.

Missionary Register.

No. 6. JUNE, 1813. Vol. I.

LIFE OF THE EMINENT MISSIONARY SWARTZ.

WE begin our Missionary Biography with some account of this distinguished man, who may be justly considered as the Christian Apostle of the East in these latter times. He arrived at Madras, at the age of twenty-four, on the 17th of July, 1750, to *preach among the Gentiles* of India *the unsearchable riches of Christ*: and he continued in this sacred work, with unimpeached integrity, indefatigable zeal, and abundant success, till the 13th of February, 1798, when, in the calm triumph of a Christian Hero, he closed the labours of nearly half a century in the service of his Master in India; revered and regretted by Christians, Pagans, and Mahometans; having himself trod in the steps of his worthy predecessor Ziegenbalg and his associates, and leaving an animating example to all who have succeeded him, or may succeed him, in proclaiming the glad tidings of Salvation to the Eastern World.

Our limits will compel us to use brevity; but our Sketch will be furnished from the most authentic documents. The Reports of the "Society for promoting Christian Knowledge," some Original Letters of Mr. Swartz, which have been communicated to us by a friend, and a few which appeared in the

Christian Observer for 1802 and 1805, have supplied most of our materials.

CHRISTIAN FREDERICK SWARTZ was born in Germany, in 1726, and engaged himself as a Missionary to India, under the protection of the Danish Mission College. After labouring with his colleagues at Tranquebar for some years, he was directed by the College to establish himself at Tritchinapoly, under the "Society for promoting Christian Knowledge." The Society had various missionary stations toward the southern part of the Indian Peninsula; and, in 1766, this new one was established at Tritchinapoly, and over it Mr. Swartz was appointed to preside.

Some passages in the prayer which he composed for the Dedication of the Church* at this place, May 18, 1766, well display the true spirit of a Christian Missionary. We have been favoured with this prayer in the hand-writing of this apostolic man.

* The erection of this Church was, in a great degree, owing to the exertions and patronage of Colonel John Wood. This brave and celebrated officer was, at that time, Commandant of the Fort: he was Colonel in the service of the East-India Company, and was held in high military estimation for his defeat of Hyder Ally at the Fort of Mulwaggle. To the protection of this place Hyder marched at the head of a great part of his army, consisting of 14,000 horse, 12,000 men armed with matchlock guns, and six battalions of Sepoys. Colonel Wood undauntedly attacked him with only 460 Europeans, and 2,300 Sepoys. The battle lasted six hours; when Hyder Ally, notwithstanding his numbers, was obliged to retreat, leaving the field covered with dead bodies.—Colonel Wood always entertained the highest respect for Mr. Swartz; for whom a plate was daily laid at the Colonel's table. Mr. Swartz generally dined with him; and, after conversing with the family about half an hour, with that innocent cheerfulness which he constantly manifested, withdrew to his lodgings. The ministry of Mr. Swartz was attended with great benefit to Mrs. Wood; and the last illness of the Colonel furnished ground to hope that his edifying discourses and example had not been in vain.—Colonel Wood died July 3, 1774, aged 48 years, and appointed Mr. Swartz joint executor with the late Mr. William Chambers.

——Be merciful unto us, and hear our prayer, that we make before Thee in this place. As often as we from henceforth shall join here, let thy Spirit animate our hearts to seek thy face sincerely, without hypocrisy. As often as we shall hear thy word, let us do it with an unfeigned intention to obey and keep it without exception. As often as thy Sacraments, which are holy means of entering with thee into a covenant of love and obedience, are administered in this House, O be pleased to make them effectual to the salvation of our souls. And, finally, when Strangers, who do not know thy Name, hear of all the glorious doctrines and methods of worshipping thee, preached in this house, incline, O mercifully incline their hearts to renounce their abominable idolatry, and to worship thee, O God, in the name of Christ.

In this manner make this a place where thy Name is glorified, thy kingdom sought for, and thy will duly performed.

Bless all them who have forwarded the building of this House, by kind advices or charitable contributions. Remember them in mercy, during the days of their life, and particularly at the hour of their death. Let them see, at the Day of Judgment, that their charity has been serviceable to the benefit of many souls.

Frustrate all the machinations of the devil against this House; preserve it from all dangerous accidents; and let it long be, what we from hence humbly shall call it, CHRIST'S CHURCH.

Hear this our supplication, O Father of Mercies, for the sake of our Mediator, and to the glory of thy Name. Amen.

In this station Mr. Swartz soon found his labours so extensive, that it became necessary to employ some promising native converts as Catechists. Among these, who were eight or nine in number, Sattianaden, mentioned before, p. 165, was appointed in 1772. He was afterward admitted to Holy Orders, and has ever since laboured with great eloquence and success. His name signifies "Professor of the Truth." Before his conversion he was of the highest caste.

January 14th of this year, Mr. Swartz experienced

the signal care of his Heavenly Father. The powder magazine of the Fort blew up on that day, and killed and wounded many persons, both Europeans and natives. The windows of his house were shattered, and several balls flew into the rooms; but he escaped all personal injury.

His heart was much set on Tanjore. He visited that place several times in 1772, in order to strengthen the Congregation, and to try whether, by frequently preaching the word in that populous city, it might not please God to make some impression on the inhabitants. With this hope, he took with him three of his Catechists, who went among the people, morning and evening, laying before them the glorious truths of the Gospel, and inviting them to *the obedience of Faith*.

Mr. Swartz had several conversations with the King on the subject of religion. The King, understanding that he was explaining the doctrines of Christianity to his officers, desired to hear him himself. He had scarcely opened his lips, when the great Bramin entered. The King prostrated himself before him to the ground, and afterward stood before him with his hands folded, while the Bramin placed himself on an elevated seat. The King made signs to Mr. Swartz to enter into discourse with the Bramin; who heard all with seeming attention, but made no reply. The King asked several questions concerning repentance, and desired the Missionary to marry a couple of Christians in his palace. He readily consented, and performed the ceremony with as much solemnity as possible. They began with a hymn, after which Mr. Swartz preached, concluding with prayer and singing; all in the Malabar Tongue. The King and many of the people were pleased; but the Bramins looked on it as a dangerous innovation.

In 1773, Mr. Swartz repeats his expressions of gratitude, for the Divine Goodness toward him and his fellow-labourers in their preservation; as an epidemical disease was then raging about them at Tritchinapoly, which had swept off above a thousand persons in a fortnight.

In 1774, Mr. Swartz went to Madras, at the desire of his brethren, to procure the grant of some ground at Tanjore for the erection of a place for Divine Worship: but the Nabob declined his request. His friend, Colonel Wood, dying this year, and leaving him one of his executors, this circumstance occasioned a second visit to Madras, when he renewed his application to the Nabob, but met with another refusal, accompanied, however, with a profusion of oriental compliments.

The Heathen were now beginning to be more inquisitive into Christianity; and this animated him much in his preaching. The awakening, however, of some of the Roman Catholics to a sense of the importance of religion, gave rise to a spirit of persecution which occasioned him much trouble. One of the Catechists having visited a sick relative of his own, an ignorant Papist, the sick man entreated his instruction. The Catechist explained to him the doctrines of Repentance and of Faith in Christ; he lent a willing ear, and soon after died. The Catechist wished, as being a near relative, to attend his funeral: but the Roman Catholics disliking this, and the Popish Catechist having given him a blow, all the rest fell on him, and beat him so unmercifully that the very Heathen cried out against them as murderers.

Mr. Swartz found, indeed, the Jesuits to be the greatest enemies of the Mission. They discovered their enmity in stirring up the poor country people to

raise disturbances. He met, about this period, with a very mortifying instance of this evil influence. In a country town there appeared a most pleasing prospect of a plentiful harvest, the greater part of the inhabitants having shewn a willingness to be instructed. In Mr. Swartz's absence, however, the Roman Catholic Priest threatened his people, and refused to baptize any children, and to marry and bury any of his congregation, unless they would enter into a covenant to obtain the removal of the Protestant Missionary and his Catechists. He told the Heathens, too, that if Mr. Swartz and his assistants gained ground, their pagodas would fall to ruin and their feasts cease. The Catechists met, in consequence, with such ill treatment that they were obliged to quit the place; and, as any application to the magistrates would but have increased the evil, Mr. Swartz chose rather to bear this persecution patiently, entreating God to remedy the evil in his good time.

With all ranks of Heathens this man of God was accustomed to converse freely. Multitudes would hear him explain Christianity, and would even applaud. It was no unusual thing with them to reply; "True! what can avail all our images, and our numberless ceremonies! There is but one Supreme Being, the Maker and Preserver of all!" But their convictions ended with their applause!

"In one of my journeys," says he, "I arrived at a large place, where the Heathen celebrated a feast. I was struck with the excessive crowd which I saw before me. I stood at some distance from them; but was soon surrounded by a number of people, to whom I explained the glorious perfections of God, and remarked how absurd the worship of images was; and how they dishonoured God by all their idolatry, and

enhanced their own misery. I told them, at the same time, what infinite mercy God had shewn to lost sinners, by sending them a Redeemer; and how they might become partakers of the benefit of redemption. All seemed pleased; acknowledging their folly, and the excellency of this Christian Doctrine. Before and after noon, new crowds came near. I spoke till I was quite exhausted."

These labours were not in vain: many of the Heathen were brought to embrace the truth.

Among these converts, Mr. Swartz mentioned one in particular—a young man of the higher caste, who deliberated above three years whether he should embrace Christianity. His numerous relatives had been his great obstacle. He had, however, yielded, at length, to his convictions. The Heathen shunned and reviled him; while he endured their persecution with humility, yet without dejection. His countrymen, perceiving that they could not depress his spirits, acknowledged, in the end, the wrong which they had done him, and even entreated him to read to them some passages of the New Testament.

In a village not far from Mr. Swartz's residence, a whole family had been converted. On their return home, all the village was enraged against them, refusing them a share in the most common acts of kindness, and even forbidding them to walk in the public road. As they suffered all this persecution, however, with humility, and with some degree of cheerful boldness, their heathen neighbours became ashamed of their conduct, and treated them with more humanity.

In another village also, a whole family had embraced Christianity. Their son-in-law was the principal man in the village. He was incensed at the conversion of the family, and directed his father-in-

law to return no more. By gentle representations, however, his rage and that of the people subsided; and Mr. Swartz began to entertain hopes of shortly seeing the whole place inhabited by Christians.

Mr. Swartz took unwearied pains with his Assistant Catechists. They were all employed daily in preaching the Gospel over the various parts of the country, "and trying," to use his own words, "whether they might be so happy as to bring some of their wandering fellow-creatures into the Way of Truth."

What an abode was the house of this great and good man! He daily assembled all the Catechists who were not on stations too far distant, and instructed them how to explain the truths of Christianity, and to address the Natives in a mild and winning manner, overlooking the passionate and rough speeches which would sometimes be returned for their love. In the morning the Catechists joined with him in prayer, and in meditating on the word of God; after which every one was directed whither to go that day. In the evening, they gave an account of their labours, relating the encouraging and discouraging circumstances: and the day closed, as it began, with meditation and prayer.

His ministry was, in various instances, successful among the soldiers in garrison, to whom he acted as chaplain.

Poor widows, also, came in for a share of the attention of this benevolent man. A sum of money having been sent to him for their benefit, he resolved to expend it in the erection of comfortable tenements, but the design was brought to a stand for want of further funds. The young Rajah of Tanjore, however, visiting that part of the country, Mr. Swartz pleaded with him in behalf of the widows; and, suc-

ceeding in his application, completed a row of small houses for the comfortable reception of these destitute women.

Anxious to extend the sphere of his labours, he prayed earnestly for more assistance in the Mission, that he might be enabled to reside some months every year at Tanjore; and, if it should be found expedient, establish himself there.

His exertions were not confined to the instruction and conversion of the adult Natives and Europeans; but, with equal zeal and fidelity, he laboured for the salvation of the Europeans, both civil and military, who resided at any time within reach of his Christian Charity. He opened English and Malabar Schools in various places, and was affectionate and unwearied in his attention to children.

Of this part of his character, the following letter, the original of which was communicated to us by the Rev. Basil Woodd, is an interesting illustration. It was written to the children of Colonel Wood, then left fatherless: they were from 6 to 11 years of age.

To the dear Children ————

Grace, Mercy, and Peace from God our Father, and the Lord Jesus Christ.

Dear Children—

As the time is very near when you, as I suppose, will leave this country, I thought it my duty to write you a short exhortation, which you are so willing to receive from me your Old Friend.

When you leave this country, I beseech you, take none of the sins which are so manifest here with you. Beg of your Redeemer to forgive you all sins, and to grant you the help of his Holy Spirit, to love, fear, honour, and obey God. Learn the will of God, and practise it daily, as you have given us some pleasing ground for hope. As your age is not easily given to grief, make use of your innocent cheerfulness to gladden the heart of your Mamma.

You cannot please her better than by obedience, and willingness to learn to pray, and to fear God. Endeavour to please her and your Heavenly Father by all this. Read every day your beloved Bible: pray heartily, and forget not to sing a song of praise to your Redeemer. Whenever your dear Mamma forbids you a thing, be ready to obey: never give way to any stubbornness; and, as you know that God is highly pleased with humility, learn to be so; entreating your Saviour to destroy all the seed of pride, and to clothe you with humility. May the blessing of God, the Father, Son, and Holy Ghost, be with you! Amen.

Remember me, and pray for me, that I may walk worthy of the Gospel of our Lord Jesus Christ; and that, by my poor ministry, many souls may truly be converted to him.

I remain sincerely,
Dear Children and my Young Friends,
Your affectionate Friend
and humble Servant,
(Signed) CHRISTIAN FREDERICK SWARTZ.

Tritchinapoly, January 16, 1775.

He was joined in the work of the Mission, in 1777, by the Rev. Christian Pohlé, whom the Danish Missionaries at Tranquebar sent to his assistance;—a man of piety, zeal, and talents; who continues to fulfil to this day, in the service of the "Society for promoting Christian Knowledge," as the successor of his venerable friend, the expectations which Mr. Swartz had formed of him. He soon made himself master, by diligent application, of the English and Malabar Languages, sufficiently to minister with acceptance in both tongues, and took a very active part in assisting Mr. Swartz in the whole business of the Ministry and the Schools.

June 16th of this year, the Rev. J. J. Schoelkopf arrived at Madras, being sent out by the Society to assist Mr. Swartz. It pleased God, however, to remove him before he could enter on his labours. He

was, almost immediately on his landing, seized with a bloody flux, and died at Madras the 11th July. "My grief," says Mr. Swartz, "was great; but, well knowing that all the ways of a holy God are good, I resigned my will to his wise providence. He is the Lord of his Church. May He have mercy upon us, and send faithful labourers into his vineyard!"

Mr. Swartz writes, in 1779, that among the Heathen, at his two stations at Tritchinapoly and Tanjore, are many thousands, even amongst Bramins, who confess that their idolatry is a vain and sinful thing, and that nothing but fear keeps them at present from embracing the Christian Religion. It is to be hoped this conviction will embolden them one day or other to shake off that inglorious servitude of sin and Satan. He says that there hardly passeth a day in which Bramins do not visit his house at Tanjore; that they hear attentively what is said to them; that they frequently take up a book, in which the doctrine of the Christian Religion is explained, and that they praise that doctrine as a Divine one.

A Bramin being asked what he would now resolve upon, whether he purposed to stifle all conviction, or whether he intended to receive that Divine Doctrine and to profess it, replied, that he could not deny the conviction which he had received, and accordingly had sounded some of his acquaintance, but that they also insisted upon the task as too difficult and dangerous, on account of the great numbers of the professors of idolatry.

For my part (says Mr. Swartz), I entertain a cheerful hope of seeing better days, and therefore rejoice in the present opportunity of preaching the salutary doctrine of Christ, frequently calling to my mind that there is a time of sowing preceding that of reaping. At Tritchinapoly, we begin and end the day with public prayer. At Tanjore I have introduced the same custom. Very often Bramins and other Heathens have been present, observ-

ing our reading the word of God, our singing and praying. I never discourage the Heathen from being present at any of our solemn acts of worship.

In 1779, the garrison at Tanjore being numerous, Mr. Swartz addressed a letter to the Governor and Council at Madras, and obtained immediately their public sanction and contributions to the erection of a Church, in which Divine Service might be performed in a proper and becoming manner. The first stone of this edifice was laid by General Munro. The funds failing, Mr. Swartz addressed the Honourable Board at Madras for further aid. He was desired, in reply, to come with all possible speed to Madras. The object of this summons will be best explained in his own simple and impressive narration.

At my arrival, Governor Rumbold told me that my request should be granted: the other gentlemen assured me of the same. Here I was acquainted with the purpose for which I was called before the Presidency. The Governor told me, that they wished to preserve peace with Hyder Ally; but, as he entertained some mistaken notions, and evil persons endeavoured to confirm him in those bad ideas, the Honourable Board desired I would take a journey to Seringapatam in a private manner, and undeceive him by a fair declaration of their pacific sentiments; particularly as I, from my knowledge of the Moorish Language, could converse with him without the help of an interpreter. The novelty of the proposal surprised me at first; for which reason I begged some time to consider it. At last I accepted of the offer, because, by doing so, I hoped to prevent evil, and to promote the welfare of the country. I thought also that I could thereby give some small proof of the gratitude which I owe to the Honourable Board for many favours, which they have bestowed on me during my residence at Tritchinapoly. Besides, I saw that I should have an opportunity of conversing with many people about the things of God, who perhaps never had heard a word concerning God and a Redeemer.

I spent three months in Hyder Ally Khan's country.

I found Englishmen there, Germans, Portuguese, and even some of the Malabar People whom I had instructed at Tritchinapoly. To find them in that country was painful; but, to renew some part of the instruction which they formerly received, was very comfortable. A tent was pitched on the glacis of the Fort, wherein Divine Service was performed without the least impediment.

Hyder Ally gave a plain answer to all the questions I was ordered to put to him; so that the Honourable Board at Madras received that information which they desired.

Being told that the Governor, Sir Thomas Rumbold, intended to procure me a present from the Board, I begged leave to decline accepting any; declaring, that if my journey had been any way beneficial to the public, I rejoiced at the opportunity. I signified, at the same time, that it would make me very happy if the Honourable Board would allow to my colleague at Tritchinapoly the same yearly present that they had given to me; being convinced that he would use it for the benefit of the School, and the maintenance of some Catechists. This my request was granted: Mr. Pohlé receives, at Tritchinapoly, yearly, a hundred pounds sterling, as I do here at Tanjore. By which means we are enabled to maintain in both places Schoolmasters and Catechists.

One circumstance relative to my journey I beg liberty to add. When I took my leave of Hyder Ally, he presented me with a bag of rupees for the expense of my journey; but, having been furnished with necessaries by the Honourable Board, I delivered the bag to them. As they urged me to take it, I desired their permission to appoint this sum, as the first fund for an English Charity-School at Tanjore, hoping that some charitable people would increase that small fund, consisting of three hundred rupees.

Blessed servant of thy Master! May every Missionary be like thee, and compel those who know not the value of his principles to admire his character!

While Mr. Swartz was thus acting as the great and disinterested friend of his adopted country and of mankind, he forgot not his private attachments. He addressed, about this time, the following affectionate

and faithful letter to the son of his former friend, Colonel Wood.

Dear John— Tanjore, Sept. 22, 1780.

I have received your kind letter, and rejoiced that the son of my much-esteemed friend, who is now in eternity, goes on in learning such things as will make him useful in society. You learn Latin, Geography, Arithmetic, French, Drawing; all which may be very serviceable to you, and beneficial to your fellow-creatures. I entreat you, therefore, to be very diligent, and to spend your time in the best manner. I remember, that, when I learnt vocal music in my younger days, I did not think that I should use it much. And, behold, now, every morning and evening, when the Malabar Children come to prayer, I teach them to sing in praise of their Redeemer. Every week they learn one hymn; for they are slow. Now I am well pleased that I was instructed in vocal music. All things may become useful to us and others.

But then, my dear Friend, our intention, our desires must be well managed; or, in other words, our hearts must be truly minded. As you have spent many months and years in learning useful things, let your heart now be given over to your God: otherwise your learning will not prove beneficial; nay, which is deplorable, it may be abused to your detriment.

As you are so well placed, I beseech you, by the mercy of God, my dear John, to mind now the best, the *one needful thing*. Examine your heart; and whatever you find in it that is not agreeable to the will of God (and you will find much of that sort) acknowledge it: bewail it before your God: entreat him to wash and cleanse you from all your sins. Rest not till you find rest to your soul.

Having obtained pardon and peace through Jesus, watch and pray that you may not lose what you have gained; but that you may rather grow daily in faith, love, and hope.

In your conversation with young people be very cautious. Their thoughts and speeches are often too frothy; aye, and even dangerous. Above all, try to gain strength, Divine Strength, to overcome that sinful bash-

fulness, whereby many people are ashamed to confess or practise what they approve in their hearts.

If you read your Bible, and pray heartily to God, you will get strength every day to go on and prosper in his way.

Our time is but short. Eternity, awful eternity, is at hand. Let us, therefore, not trifle away our time; but let us seek the Lord and his grace, his blessing and his strength.

As you, my dear John, are blessed with a pious Mother, who is unspeakably desirous of promoting your welfare, I hope you will take all possible care to comfort and rejoice her heart, by your humble obedience and grateful behaviour.

Though I never have seen your Schoolmaster, it is enough to induce me to revere him, that we hear he is a faithful servant of his Lord Jesus Christ. May God bless him, and all that are under his care! So wishes

Your affectionate Friend,

(Signed) C. F. SWARTZ.

Mr. Swartz paid great attention to the due celebration of Divine Worship. The Church at Tritchinapoly was ninety feet by fifty, and the new one at Tanjore was built on the same scale. Beside the Church at Tritchinapoly, which was occupied chiefly by the Garrison and Europeans, the Malabar Congregation used to assemble in the large Fort, where Major Stevens, a worthy friend of Mr. Swartz, who was killed before Pondicherry, prepared a very convenient place for their worship. But the spot on which he built belonged to a Bramin Family, which Major Stevens endeavoured to discover, that he might secure a right to it; but in vain. The family, however, returned, at length, to the Fort; and, refusing to sell the spot, "we were in conscience obliged," says Mr. Swartz, "to let them possess their own property." He soon procured a gift from the Rajah of a more convenient situation; and with the aid of his friends,

raised a suitable place of worship for his Malabar Congregation. It lay on a rising ground, about a mile from the Fort. The inhabitants lived around it. All circumstances concurred to render this House of Prayer convenient: the situation was healthy, and it was remote from noise. "Blessed be God," exclaims Mr. Swartz, "that we are so agreeably placed! May He graciously vouchsafe his blessing, that many thousands of the poor Heathen may hear, embrace, and practise the Truth preached in the midst of their habitations!"

The years 1781, 1782, and 1783, were years of famine and of complicated distress and misery. War raged in the Peninsula, and was attended and followed by such devastation and ruin, that all former wars seemed trifling in comparison. Some little interval occurred, but the famine soon returned.

In September 1783, Mr. Swartz writes:

The last three years have been years of sorrow and anxiety. Yet we have no reason at all to murmur, or to find fault with God's ways, which are ever just and equal; and the judgments which have befallen us may, perhaps, be more conducive to the true welfare of the country than we conceive. This year God's fatherly goodness has preserved and strengthened us for his service.

His Congregations greatly increased at these times; many being compelled, he feared, by the famine to come to him for aid.

Yet (says he) I have given them the necessary instruction, and this for the space of several months, during which I have also procured them some provision, though not quite sufficient for their wants, for that was beyond my power. The teaching of them was attended with much difficulty and fatigue, on account of the great decrease of their mental powers: yet I could not persuade myself that it would be consistent with the will of God to abandon these poor people, many of whom afterward died.

The famine was so great, and of such long continuance, that those have been affected by it who seemed to be beyond its reach. A vigorous and strong man is scarce to be met with. In outward appearance, men are like walking skeletons.

Apprehensive of the renewal of war, Mr. Swartz bought a quantity of rice while the price was moderate, and God inclined the heart of some Europeans to send him a portion monthly. With this food he preserved numbers from actually perishing, who were lying about in the open roads.

His own feelings on these trying dispensations are expressed in the following letter.

Dear Sir— Tanjore, March 4, 1784.

Hitherto a gracious God has preserved, guided, and comforted us. This ought to be our first consideration in the midst of all the calamities which we have experienced. How many dangers have we escaped! How many of our fellow-creatures fell on our right hand and on our left! But God has hid us under the pavilion of his kind providence. The 103d Psalm should be precious to us, for it expresses and magnifies all the Divine Benefits which God has so richly bestowed upon us. But not only in words ought we to express our gratitude, but in and by our lives. Surely God deserves to be obeyed by us, particularly as we only reap the benefit of it: *our goodness extendeth not to him!*

I heartily wish to see you, and I entertained a lively hope, that, in my return from the Mysore Country, I should meet you. But God has been pleased to lead me by another road. You know that I was desired to go to Seringapatam to join the Commissioners. I accepted the offer.

But I was stopped and detained eleven days. I wrote to Tippoo, requesting that he would permit me to proceed; but I got no answer. The Killadar was ordered to let me go back. So I was conducted by thirty horses back to Daraburm, where our people were. To this day I know not the true reason why I was not permitted to proceed. One said, it was because Tippoo would not treat till Mangalore was in his possession. Others enter-

tained other conjectures. I thank God for his mercy and providence over me. I should have been very glad, if I could have been an instrument in that great work of peace-making. But who knows but there might have been temptations too great for me! I entreat God to bless our Commissioners with wisdom, resolution, and integrity, to settle the business for the welfare of this poor country. But, alas! we ourselves are so divided; so much wickedness and forgetfulness of God every where prevail! When I consider all, high and low, rulers and the ruled, I am struck with grief, and a variety of passions. What blindness, insensibility, obstinacy, greediness, and rapaciousness! A thousand times I think with myself—"Oh, my God! must all these people die? Must they all appear before the tribunal of Jesus, the Mediator and the Judge? How little do they mind their end, and the consequences of their lives!"

My sincere wish and prayer is, that you and I may be found true disciples of Jesus; and so, at last, rejoice with him eternally.

I am your sincere Friend,
(Signed) C. F. SWARTZ.

In April, 1784, he writes: "We adore the Divine Goodness, which has preserved my fellow-labourers and me in the midst of calamities. While the sword, famine, and epidemic sickness swept away many thousands, we have enjoyed health, and have been accommodated with all necessaries. May we never forget the various mercies which God has bestowed on us!"

The Fort of Tritchinapoly afforded an asylum to many of the surrounding inhabitants, who fled thither to escape the unrelenting cruelty of the enemy. Daily did Mr. Swartz labour with these people, to turn them from idolatry to the living God.

It were to be wished (he says) that the country people, having suffered for several years all manner of calamity, would consider the things which belong to their eternal welfare, for which my assistants pray and labour in conjunction with me. They readily own the superior

excellence of the Christian Doctrine; but remain in their deplorable errors for various frivolous reasons. Still I am happy in being made an instrument of Providence to instruct some, and to warn others. Who knows but there may come a time, when others may reap what we have been sowing!

How admirable the personal piety, sound discrimination, and disinterested zeal, discovered in the two following letters!

My dear Friends— Tanjore, July 10, 1784.

I have been prevented by illness from having the pleasure of addressing you sooner. I can hardly describe to you the nature of my weakness. I felt no pain, but such a relaxation in my frame, that speaking, walking, &c. fatigued me greatly. This I felt during April and May. When we were favoured with some refreshing showers, I felt myself a little better. I could not write before, because my hand shook so that I could not use my pen. But enough of this! Age comes upon me: therefore I have no reason to wonder at weakness. If the mind be sound, all is well: the rest we shall quit when we enter into the grave. That will cure all our indispositions. On this subject I meditate frequently. And, oh! may God grant me grace to do it more effectually, that I may number my (perhaps very few) days. Eternity is an awful subject, which should be continually in our mind.

I know, I feel that I have no righteousness of my own, whereon I would dare to depend for eternal happiness. If God should enter into judgment with me, what would become of me! But blessed, for ever blessed, be the adorable mercy of God, which has provided a sure place of refuge for guilty man! The atonement of Jesus Christ is the foundation of my hope, peace, life, and happiness. Though I am covered all over with sin, the blood of Jesus Christ cleanseth me from all mine iniquities, and sets my heart at rest. Though I am a blind corrupted creature, the Spirit of Jesus enlighteneth, cheereth, and strengtheneth us to abominate all sin, and to renounce the lusts of the world and the flesh. Though the Day of Judgment is approaching, the love of God comforts us so far as to have boldness to appear before our Judge; not as if

we were innocent creatures, but because we are pardoned, washed, and cleansed in the blood of Christ. Oh! my dear Friends, an interest in the atonement of Christ, and a participation in the graces of the Spirit—these constitute a Christian!—these cheer and strengthen the heart!—these glorify God!—these entitle and qualify us for heaven! Let us daily, therefore, come before God through the blessed Jesus. But let us, at the same time, not neglect the second point, viz. our sanctification. Our time is short. Within some days, I have sojourned in this country thirty-four years. The end of my journey is, even according to the course of nature, near. May I not flag! May my last days be my best!——Farewell! May grace, peace, and Divine Mercy, follow you at all times!

I am, my dear Friends,

Your affectionate Friend and Servant,

(Signed) C. F. SWARTZ.

Dear Friends— Tanjore, Dec. 30, 1784.

At present, I am so far established in health, that my labour is rather delightful than troublesome, which was not the case in April and May. May God, who has bestowed so many blessings on me, a poor sinner, grant that the last days of my life may be well spent; that I may finish my course with peace, if not with joy!

We are not only allowed indeed, but we are commanded, to *rejoice in the Lord.* No joy has so good and firm a foundation as that which is to be found in the Lord, who has bought us, and in whom we are *blessed with all spiritual blessings.* But whoever wishes to rejoice in the blessings purchased for us by Jesus Christ, must be in him, intimately united to him by faith, renouncing sin and all the false pleasures of the world. This true union and communion with Christ is the source of joy, the only source. Hence will follow a willingness to love, obey, and glorify him as long as we live. But if, instead of trusting in Christ, and in his consummate atonement, we rely on our own virtue, and consequently try to stand upon our own foundation, we shall never enjoy one moment's peace of mind. Our virtue and holiness are and ever will be imperfect: we shall, therefore, always have reason to confess before God; *If thou wilt mark what is amiss, Lord, who shall stand before thee?* Let us, therefore, seek for pardon, peace, and joy in Jesus: and,

having found them, let us be grateful and obedient. But, though we should be as holy as any of the Apostles, let us beware lest we put our confidence in any thing except the sufferings and atoning death of Jesus Christ.

In this fundamental article of true Christianity, I like none more than good Bishop Beveridge. He forgets not to raise the superstructure of a holy life; but he lays first the foundation, in a true and lively trust in Christ, after the example of Paul. Read Philippians, ch. iii. In the explanation of holiness, Archbishop Tillotson is excellent: but he does not so well, so clearly establish the foundation as Beveridge; and, more particularly, as the first Reformers.

As to the Malabar Church which I have been building in the suburbs, General Munro encouraged me, by giving me 50 pagodas. But when I found that the stones which I needed for the foundation cost 25 pagodas, without chunam, I thought I should soon stop my mill for want of water. But the Rajah having given me some golden clothes from the time of Lord Pigott's arrival, lately, when the General was here, I took them to the merchants, who, to my most agreeable surprise, valued them at 136 pagodas, so that I could prosecute my plan without interruption. I hope that God, who has so graciously furnished me with the means of building a House of Prayer, will fill it also with spiritual children, to the praise of his name. He is strong who hath promised us such glorious things. Read for that purpose my favourite chapter of Isaiah, xlix. ver. 4, 5, 6, 7, 18, 19, 20. I cheerfully believe that God will *build the waste places of this country*. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in his cause, and for his glory, will not be in vain.

I am constantly, Dear Friends,

Your obedient humble Servant,

(Signed) C. F. SWARTZ.

(To be continued.)

THE GROANS OF INDIA FOR CHRISTIAN TEACHERS.

Extract from a Private Letter, dated Oct. 21, 1812.

"WE want LABOURERS. The harvest is great: the labourers are few. When was it ever known that the Lord worked by *Translations*, without *Ministers?* They are both essential to each other. They are not effective singly; nor can be, except in a very limited degree. We want labourers *in the Church;* GOOD CHAPLAINS; men of *study*, and men of *zeal*, and men of *prayer*.

"The groans of India are heard by us. She sighs for a few good ministers. If you could send, by any means, half a dozen good men, able to learn a foreign language, for *Catechists*, we might find ample employment for them. If such men do NOT come out, the work must languish and die. Oh that the call might penetrate our Universities; and bring forth some pious students from their rooms, and fix their attention to the wants of India! Oh that the Lord of the Harvest would make bare his arm, and shew himself strong in our behalf! There is much to be done, if we had but *men to do it.*

"Why should it be so difficult to procure good men? When WORLDLY PEOPLE come out here for worldly things, shall no Ambassador of Heaven come with the Everlasting Gospel?

"You are all looking to Asia. Here you hope for some mighty display of the power of Divine Truth. But WHERE ARE THE LABOURERS? We die one after another. Send us fresh supplies, or soon there will not be a godly labourer left. In this place, our congregations were never so numerous and serious, as at the present moment. There is every encouragement to labour that a Minister can desire.

"In other parts of India there are many inquirers, many consistent Christians, and many important scenes of labour. The interests of true religion seem to be continually gaining ground, and we have reason to hope that our *labour is not in vain in the Lord.*"

ON THE BURNING OF WOMEN IN INDIA.

(Extracted from Ward's Account of the Hindoos: 4 vols. 4to. Serampore, 1811.)

Let every Christian Woman, who reads the following Statement, pity the wretched thousands of her sex who are sacrificed every year in India to a cruel superstition, and thank God for her own light and privileges, and pray and labour earnestly for the salvation of these her miserable fellow-subjects.

It does not appear to be common for women to reveal their intention of being burnt with their husbands, whilst both parties are in health. A few, however, discover this to their husbands alone; and there may be circumstances in the family which may lead to expect such an event. When the husband is ordered to be carried to the river side, there being no hopes of recovery, sometimes the wife then declares her resolution to be burnt with him. In this case, she is treated with respect by her neighbours. When the husband is dead, she again declares her resolution to be burnt with his body. Having broken a small branch from the mango tree, she takes it with her, and proceeds to the body, where she sits down. The barber then paints the side of her feet red: then she bathes, and puts on new clothes. During these preparations the drum beats a certain sound, by which it is known that

a widow is about to burn with the corpse of her husband. On hearing this, all the village assembles. The son gets together things necessary for the ceremony. If there be no son, a relation does this; and if no relation, then the proprietor or head man of the village does it. A hole is first dug in the ground, round which stakes are driven into the earth, and thick green stakes laid across to form a kind of bed. Upon these are laid, in abundance, dry thorns, hemp, clarified butter, pitch, &c. so that the fire may burn more fiercely. The officiating Bramin goes to the widow, and causes her to repeat the formulas. She prays, that, as long as fourteen Indrus reign, or as many years as there are hairs upon her head, she may abide in heaven with her husband. She prays further, that the heavenly dancers may wait on her and her husband as long as fourteen Indrus reign; and that, by this act of merit, all her father's, mother's, and husband's ancestors may ascend to heaven. She then takes off her ornaments and gives them to her friends, ties some red cotton on both wrists, puts new combs in her hair, paints her forehead, and takes into the end of the cloth that she wears some parched rice and little shells. While this is going forward, the dead body is anointed with clarified butter, and bathed: incantations are repeated over it, and it is then dressed with new cloth. The son next takes a handful of boiled rice, prepared for the purpose, and, repeating an incantation, offers it in the name of his deceased father. Ropes and another piece of cloth are spread upon the wood, and the dead body tied upon the pile. The widow then walks round the funeral pile seven times, strewing parched rice and shells as she goes. A number of people try to catch the corn and shells as they fall, under the idea that these things will cure diseases. The widow

having gone round seven times, ascends the pile, or rather throws herself down upon it by the side of the dead body. A few trifles belonging to women, as a box containing red paint, &c. are laid by her. The ropes are then drawn over the bodies, and they are tied together, and faggots put upon them. When this is done, the son, turning his head, puts fire to the head of his father, and at the same moment several persons light the pile at different sides. After lighting the pile, the women and relations set up a cry. Then with haste more thorns are thrown upon the pile, and two bamboo levers are brought over the whole to hold down the persons and the piles. Several men, generally Bramins, are employed in holding down these levers; and others are busy in throwing water upon them, that the holders may be able to bear the fire. While the fire is burning, more clarified butter and pitch is thrown into it; then more thorns, &c. till the whole be consumed. At the close, the persons who have been employed take up a stick each and throw it on the remaining fire. The bones, &c. that may be left, are thrown into the Ganges. The place where the fire was kindled is plentifully washed with water; after which the son of the deceased makes two balls of boiled rice, and, repeating an incantation, offers them to, or in the name of, his father and mother, and lays them on the spot were they were burnt. After this, the persons who have been employed in burning the bodies, bathe; when each one, taking up water in his hands, three times repeats an incantation, in which are the names of the deceased. Then they each pour water three times upon the spot where the bodies have been burnt. The son puts over his loins, in coming up out of the water, a shred of new cloth, which he

wears, if a Bramin, ten days. Some go home immediately after, others stay till evening; or, if the burning has been done in the evening, till next morning. Before they enter the house, they touch a piece of iron which has been made hot for the purpose, and also fire. This is done as a charm against evil spirits. If the bodies were burnt at a distance from the river side, one of the relations stays and watches at the place three days, lest some mendicant should come to the spot, and, in repeating incantations, should injure the persons burnt. It is the custom of these people to repeat incantations in places where bodies have been burnt.

[We shall give some instances of this diabolical practice in future Numbers.]

INDIA EAGER TO RECEIVE THE SCRIPTURES.

THE following interesting extracts are made from the Correspondence annexed to the First Report of the Auxiliary Bible Society at Calcutta, as given in the Appendix to the Ninth Report of the British and Foreign Bible Society.

Extract from Addresses of Native Christians.

SANDAPPER, a schoolmaster, in his address for a New Testament, says: "Reverend Father, have mercy upon me: I am, amongst so many craving beggars for the Holy Scriptures, the chief craving beggar. The bounty of the bestowers of this Treasure is so great, I understand, that even this book is read in rice markets and salt markets."

SAUDAPPER, a Protestant Christian at Karecal, sent his son with a petition, in which he writes, that on account of his Indigo Cultivation he removed with his family from Sandirapady (a village in the Tranquebar Territory) to

Karecal, where he lives without church, and other opportunities for hearing the word of God, excepting the feast-days, when he repairs to Tranquebar. As long as he was there, he regularly attended Divine Service. "I hear,' he writes, "now with great joy that Holy Scripture is abundantly distributed by Dr. John, to every one who longs for the same without price. My heart is now like a lamp without being trimmed. Now I entreat you, Reverend Sir, will trim it, by given me an Old and New Testament, which I will read to the edification and comfort of myself and family, and to my Roman Catholic Neighbours."

Extract of a Letter from Kishtna, a Heathen, to the Rev. Dr. John.

Reverend and kind Father—

You will indulge me (though I am still under heathen profession) with that filial liberty with which you favour your spiritual children in the Christian Religion.

In requesting you, Reverend Sir, to grant me a Tamul Old and New Testament, and if possible also an English Bible, I do it from a sincere heart which chiefly values this Sacred Treasure.

Being acquainted a good deal with the glorious transactions of the Honourable Bible Society, and other benevolent London Missionary and other Religious Tract Societies, whose publications I frequently read when communicated by my Christian Friend; and being impressed with the preference of the Christian Love and Communion, and, above all, with the saving knowledge which the Holy Bible contains, and enjoying myself comfort and satisfaction by the practice of these doctrines, and feeling the providence of my Creator in disposing my fate: I am conscientiously bound to confess, Reverend Father, that these are such weighty points as do not at all come from men, but from a far superior Hand, which rouses me from my natural lethargy, and directs me to seek grace and mercy from the Lord our Saviour Jesus Christ. What makes me still delaying to make an open declaration of my weak faith, is—1st, my timidity; 2d, my being still under filial obedience to my dear parents, whose tender and simple hearts will be dangerously affected, if they come to know my resolution: and my relations, some of whom possess a desperate spirit, will certainly make such

a noise, that notwithstanding my sufferings and trouble, I fear my parents will fall a victim to their ignorance and affection. The example of Nicodemus, in the Gospel, comforts me much in my present situation, and makes me to wait for the Lord's time. I pray earnestly for his grace and goodness to fulfil my hearty wishes. I humbly trust that the Lord will hear the other good benefactors' prayers for me.

The establishment of some Charity English and Tamul Schools now in these countries, and the benevolent plan which you have proposed to increase them throughout the country, I humbly consider are the chief means by which many will read the Holy Bible, and be convinced of the difference between truth and falsehood. Since the Christian Schoolmasters are far superior in fluent reading, correct writing, regular composing letters and petitions; in which, alas! our schoolmasters are very poor; many intelligent natives of my persuasion acknowledge and confess the happy effects which your charity school will have, and which we see already to our great pleasure. Though many fear, by this, you wish to persuade my nation to accept the Christian Religion, yet they are confident, from *the well known and much distinguished* benevolent principles of the Reverend Missionaries, that they will not force them to do what their heart is not inclined to.

I will confess from the bottom of my heart what I feel, and what I observe and hear from other natives, that your charity schools will have the most blessed and abundant fruits; when you will also find that many heathens read the Holy Scripture, although they are hitherto ignorant of *printed* books, nor are they acquainted with the best mode of reading. This charity has already roused the attention of the public, and impresses them with a just idea of the benevolence of their Christian English Superiors. I am also one of those who offer my poor prayers to God Almighty for the increase of your charity schools, and that he may open the hearts of many English Gentlemen and rich Natives too, to aid this most beneficial institution.

I beg also another Tamul Old and New Testament, for my religious friend Kanagasabey, who though convinced, and acknowledging the purity of the Christian Religion, is much given up to the principles of Vedandem. In

his conduct he is upright, and a sincere friend to myself and to my Christian Friend.

For the precious books which you will be pleased to give me now, I wish to be thankful to God and to the other benefactors. May the Lord reward them abundantly in this and in the next life! May they also see the rich fruits of their pious labours even in this world!

You and other most worthy benefactors who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord and glorify his sacred Name, not only for his saving mercy, but also for having chosen you, as sacred instruments, for our salvation.

I humbly rely on your paternal indulgence to pardon my liberty in this letter. The contents are, I may freely say, coming from a heart which the grace of God has brought to the knowledge of the Christian Religion; and in the English, I am assisted by my Christian Friend, with whom I am intimately connected about ten years, and hope the precious principles of the Christian Religion will bind us in the same union till the last days of our life.

I remain, with profound respect,
Reverend and worthy Father,
Your most obedient and most humble unworthy Servant,
(Signed) KISHTNA.

Tranquebar, March 29, 1811.

Select Extracts translated from 108 *Petitions.*

1. SAMUEL NJANAPERAGASAM says, He considers the word of God as shewing unto men the way of salvation, calling them to eternal life, and adorning them with the robes of the righteousness of Jesus Christ: he therefore craves a Bible, and thanks God for his mercy, who has put it into the hearts of the Bible Society at Calcutta to bestow the book.

2. NJANAPERAGASAM MUTTER, schoolmaster, is very desirous of reading the Old Testament, wishes to keep every word of God in his heart, in order to get rest to his soul: says, he is too poor to buy; but if it be given to him

he will never sell it under any necessity whatever, but will read it day and night.

3. Twariay requests the Holy Scriptures, as being necessary for the salvation of her own soul, and the souls of her household and people, and renders a thousand thanks to God, and to the honourable Society at Calcutta.

4. Wodamutter, catechist, says, The Old and New Testament, which a merciful God has granted by his divine servants, through the incitement of the Holy Ghost, are living words; but he has never had them his own property. Several times he has borrowed them from other people, that he might have the comfort of reading them, being unable to purchase them. Now the merciful God, having illuminated the hearts of the Bible Society to place the Scriptures for charity without price, he prays to God for the Society on account of this beneficial act, and to Mr. Kohlhoff to get for him the heavenly blessing.

5. Dewopirayer Njonamutter says, The Divine Word is more precious than riches, gold, silver, or gems; but he has never had the book which shews the good way; asks for a New Testament, which he will hold as a lamp to his feet and a light to his path all the days of his life, and will read and study it, and walk according to the manner which it directs.

6. Njanamutter Arulopen, catechist, represents, That when his father was a catechist, he received from the Rev. Mr. Swartz a Bible; but his house being afterwards burnt down, it was lost: therefore requests to be favoured with an Old and New Testament.

7. Pakyanaden Arulopen says, The Holy Scriptures awaken every one to piety and good works: he is athirst for them. On receiving them, he shall pray the Lord God to bless the Society according to his promise in the words of his prophet, Daniel xii. 3: "They that be wise shall shine as the brightness of the firmament; and they that *turn many to righteousness*, as the stars for ever and ever."

8. Rayapen Sandapen, assistant catechist, says, Through the paternal compassion of Mr. Kohlhoff, he has been placed in the vineyard, which the living God has planted in this country; but can a vine, without pouring water upon it, grow in a flourishing manner so as to give ripened fruits? It is impossible: therefore the petitioner

thirsteth very much for the spiritual waters of the Holy Bible, so very needful for salvation; and he prays for all heavenly blessings on the honourable Bible Society.

9. MURIANNEN represents, That being at present in Popery, or a Roman Catholic, he cannot get from his own Romish Minister a New Testament, which was appointed by the Saviour Jesus Christ for his salvation. He therefore petitions for a New Testament for to save his soul; and he promises to use it for that purpose, and will take the utmost care of it.

10. The Address of 75 children of the free-school of Kanandagudi. After thankful acknowledgments for the benefits derived from the institution, they add: "Moreover, worthy father, your petitioners are much rejoiced by the benevolence of the gentlemen of the Calcutta Bible Society, who have granted them the ripened spiritual fruits; namely, six Old Testaments, and five books each containing the four Gospels. These books they will use as the weapons of the Saviour for the destruction of Satan's kingdom; and they pray that God may fulfil the promise which he has made in the Gospel, to these charitable gentlemen, viz. 'Whosoever shall give to drink unto one of these littles ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.'"

ABSTRACT OF THE ADDRESS OF THE SECRETARY OF THE CHURCH MISSIONARY SOCIETY, IN THE GUILDHALL OF BRISTOL, ON THE FORMATION OF THE BRISTOL CHURCH MISSIONARY ASSOCIATION.

Mr. Mayor, Ladies and Gentlemen—

As representatives of the "Church Missionary Society for Africa and the East," we should not have ventured to appear on this occasion in the Guildhall of this ancient and noble city, and before a meeting so numerous and respectable, had we not been invited and encouraged by many of the principal inhabitants. We are desired to state to this assembly the Object, the Constitution, and the Proceedings of that Society,

in order that you may now determine whether the institution does or does not merit your countenance and support. But, in calling us to the discharge of this duty, we cannot but feel, that the inhabitants of Bristol have added another to the many testimonies already given by them, that they are ready to deliberate on every plan for benefiting their fellow-men, if it prefer reasonable claims to their consideration.

The OBJECT of the Church Missionary Society is simple. It is to associate the members of the Church in the sacred work of attempting the conversion of the Heathen World.

"But does not the Church already take her share in this sacred labour?" We reply, No! and yet, in saying this, we do not mean to derogate from the honour due to those venerable societies in her communion, which earnestly laboured, for a long course of years, to promote the conversion of the Heathen, while little concern was expressed for them by Christians not of her communion. It is, unquestionably, greatly to her praise, that for nearly 200 years, the "Society for Propagating the Gospel in Foreign Parts," and, for above 100 years, that for "promoting Christian Knowledge," two justly revered institutions, which have ever received the countenance and support of her dignified members;—it is unquestionably to her praise, that these Societies rescued this nation from the reproach of almost utter indifference toward the Salvation of the Heathen. While the United Brethren were labouring patiently and successfully in many quarters, to the "Society for Propagating the Gospel" the North-American Colonies are under deep obligation for the maintenance and diffusion of Christianity; and many thousands of native converts, and the general confidence and respect of the native powers, will attest that the Apostolical Swartz, and his faithful fellow-labourers, conferred the highest of all blessings on the Peninsula of India: and for these blessings the natives were in-

debted to the "Society for promoting Christian Knowledge."

It has, however, pleased God to awaken a general zeal among Christians for the propagation of our Holy Faith throughout the world. Sir, the period in which we live will be a memorable period. The Church of Christ will, in future times, look back upon it with gratitude to her Great Head. The Institution of Sunday Schools, for which the Church is indebted to two clergymen of a neighbouring city, seems to have given the first impulse to the general feeling for the spiritual welfare of children, and thence, by an easy transition, for the conversion of the Heathen. Some Christian Bodies, which had been long sharers in this sacred work, have increased their exertions; and new societies have sprung up among various denominations, which are calculated to call into action the zeal of their respective members, and to direct it steadily toward the civilization and conversion of the Heathen.

It became the Church of the united empire to take her stand in the first rank in this holy war. Many of her members, aware that the restricted objects of the two Church Societies, left open to her exertions immense portions of the Heathen World, and, anxious to awaken and direct the zeal of their fellow-members toward this great object, associated themselves in a body, and have assumed the name of the "Church Missionary Society for Africa and the East." Should it please God to open before them scenes of useful labour in any other parts of the world, they will not be backward to enter on them; but the western shores of injured Africa, and the immense multitude of the Heathen Subjects of Britain in the East, claim the first care of the Society.

Nor, in inciting and urging our fellow-members of the Church to vindicate her zeal, in meeting the openings of Divine Providence, and in taking her full share in these best efforts of Christian Charity, do we imply any desire of hostility to other Christian Bodies.

We are united together in a society, because we can thus act with more consistency of character and with more cordiality of affection, than by connecting ourselves with any other denomination of Christians. In one grand institution, the British and Foreign Bible Society, all sincere Christians can act together, without any dereliction of principle or sacrifice of consistency; but while we remain imperfect creatures, our views of the doctrines and discipline of the Christian Church will so differ, that it is impossible consistently and heartily to unite in one general effort for the attainment of any object, in which those doctrines and that discipline come at all into question. But where there cannot be unity in operation, there may be unity in affection. We will rejoice in the prosperity of all similar institutions. We will pray for their success. We will sympathize with their sorrows. We will aid them in their difficulties. And in this way candour and charity will have their best exercise.

If then the object of the Church Missionary Society is to associate her members in the attempt to convert the Heathen World, allow me, Sir, to appeal to this Meeting, whether this is not an object worthy of a Christian Nation! You have nobly asserted, in this city, and within these walls, your high estimation of this object. You have declared, by the munificent support which you have given to the British and Foreign Bible Society, your full persuasion, that next to the "unspeakable gift" of that SAVIOUR who is the glory of the Divine Records, those Records themselves are the best gift of God to man!

To that great institution, which aims at supplying the Divine Records to the whole human race, I cannot be suspected of any hostility, when I say that the grandeur and simplicity of its objects, and the facility of its means, give it a great advantage over Missionary Institutions, in commending itself at once to the convictions and feelings of men. The operations of a Missionary Society are slow, embarrassed, and

circuitous; those of the Bible Society are easy and rapid. Yet it is by the silent and painful labours of the Missionary, that the Bible Society is enabled to command the just applause of nations. He is to be called forth from his retirement; he is to be educated for his future employ; he is to be fitted out for his destination; he is to encounter the perils of the passage and of a foreign clime, and the difficulty of accustoming himself to strange manners and of acquiring a strange tongue; and under the most favourable circumstances, when he finds a language already written, he is to transfer the Sacred Records into an idiom not native to himself, and perhaps of very difficult accommodation to that of the Scriptures; but when he finds a language which has not been before written, he has to fix its sounds, to determine its construction, and to teach the natives to read their own tongue, before his translation of the word of God can be of service to them; and all this while the society which protects him has to bear with in him, and he has to bear with in his patrons, all those infirmities which are inseparable from the best of men. But when the copy of the Scriptures, the result of these years of anxious labour, is completed, and the Bible Society, by a few easy and commanding operations, disperses it over the world, let it not be forgotten by what a series of patient toil the Missionary and his Protectors have been enabled to make this present to the world.

But, Sir, these institutions are not rivals: they mutually aid each other; and in the determination to which we trust the Meeting will come this day, you will augment the proofs already given, that you recognize the great duty which Divine Providence has devolved on this empire. She possesses, in purity, the Divine Word. She has the means of sending that word to the nations, for she holds communion with every clime. Her character for truth and justice is high among the nations; and she numbers

not less, perhaps, than a tenth part of the whole human race under her beneficent dominion. And of the eighty millions which own her sway, sixty millions probably live and die under the most cruel and degrading superstitions!

Now we are met, Sir, this day, to assist in communicating to every one of our benighted and degraded fellow-subjects, by all just and prudent means, the full and entire Christian Blessings which we ourselves enjoy. To call forward to this great work the members of the Established Church is the anxious wish of the Society; that we may open to the thirsting nations, the fountain of life; that we may present them with that Book, which, in the impressive language of one of the Royal Dukes, when presiding last week at the formation of an Auxiliary Bible Society in the metropolis, "is the appointed medium by which God converses with man, and by which man holds converse with his God, till he is exalted to that better state, where he will see Him as He is, and hold converse with him face to face for ever."

On the CONSTITUTION of the Church Missionary Society, I need not enlarge. It is simple and intelligible. The Society admits among its members all who are willing to assist in the attainment of its objects; but its funds are appropriated, and its missions formed and conducted, under the direction and management of members of the Established Church, while it seeks its protectors among men distinguished in the British Nation for their rank and character.

It may be expedient here, Sir, to answer a question which has been sometimes asked—"Why, since the Society was formed by members of the Established Church, and is conducted in conformity to her doctrines and discipline, and the constitution of the Society implies the patronage of the higher orders—why has it yet obtained so little protection among the more distinguished members of the Church?"

Our reply is this:—On the formation of the So-

ciety, its object and constitution were laid before some of the highest authorities in the Church. Its founders had abundant reason to believe, from the steady and zealous support which the Societies for "Propagating the Gospel" and for "Promoting Christian Knowledge" had, for so many years, received from the superior Clergy, that they would grant their protection to every design for the conversion of the heathen which should approve itself to their judgment. But it was to be expected, that an institution originating chiefly with the subordinate orders in the Church, should be, at its formation, satisfied with obtaining the *approbation* of the higher orders, towards its designs, and the promise of a candid observation of its proceedings. Under such approbation and promise of the then highest authority in the Church, the Society entered on its labours. These have been carried on under many difficulties and discouragements. But, commencing their undertaking under such sanction, and while the means of future usefulness were preparing slowly and in silence, the Conductors of the Society did not feel themselves entitled to ask for the avowed patronage of the highest orders of the Clergy, until they could make such appeal to their proceedings as might give them a reasonable claim to that patronage. That time is now arrived; and the Committee have no doubt, but that their appeal will obtain to the Institution that protection which an Episcopal Society must ever highly value.

I will detain you, Sir, but a short time on the subject of the Society's PROCEEDINGS.

These, as I have already said, have been carried on under many difficulties. But we knew, that it was in the usual course of Divine Providence to exercise the faith and patience of Christians; and that our undertaking could not look for extended and permanent success, if we did not cautiously and with

much prayer prepare the means likely to ensure that success.

[After detailing what the Society had attempted in Africa, the Secretary proceeded:—]

A thousand African Children may be brought under the Christian Care of our Missionaries, if your liberality, and that of other friends, shall enable us so far to extend our efforts.

And let it be considered, Sir, that this scene of Christian Benevolence is opening on a shore which Britain has deeply injured. From this city, Sir, Africa has received many of her wounds. But these children shall rise up to call you blessed.—And this Society, let it be remembered, is the only society which offers you the opportunity of repairing, in this manner, the wrongs which you have contributed to inflict on Western Africa.

Nor will our efforts be in vain. Mr. Butscher brought over with him an African Youth, Richard Wilkinson, of whom my venerable friend at the left of the chair will be able to give you much interesting information, who, by the soundness of his Christian Principles, received through the blessing of God under our care, promises to be an important instrument of good to his own countrymen, among whom he will have considerable influence; and who, by the acuteness of his mind, refutes the common calumny of African Incapacity.

Sir, by exertions of this kind, an opportunity is now opened to us of cancelling that bond of iniquity which the slave trade entailed on this nation. Let us but disseminate Christian Truth among the descendants of those men whom we have contributed to degrade, and we shall secure blessings on our heads where we have before heard nothing but curses!

I will now very briefly survey the attempts and designs of the Society in other quarters.

By means of *Malta* we are endeavouring to open access to the Levant, and to the interesting scenes of Christian Antiquity. Dr. Buchanan, in his able work just published on a "*Colonial Ecclesiastical Establishment*," has a chapter which he entitles "Literary Representatives of Christianity in different Countries." He recommends that they should be stationed in the Greek Islands, or Lesser Asia; in Syria, or Egypt; in Abyssinia; in Erivan; in Bagdad; in Ispahan, or Cabul; in Samarchand, and in Hungary, and the adjacent regions in the vicinity of the Jews. The office of such a literary representative "would be," to quote his own words, "to correspond with the Church at home as a literary character, rather than to preach at his station, which would not often, perhaps, be practicable, though every proper opportunity of preaching should be embraced by him; to communicate with the societies at home, in respect to the supply of Bibles and Religious Tracts suited to his country; to superintend the distribution of the same; to collect manuscripts of the Scriptures; to elucidate Scripture History from his knowledge of Asiatic Scenes; to suggest new translations of the Scriptures, and measures for executing them; to point out proper places for Christian Missions; and, generally, to interest himself in whatever might be serviceable to religion, and the promotion of Christianity."

In a note on this chapter, Dr. Buchanan quotes some passages from the Twelfth Report of our Society; and adds—"The proposal made above of stationary Literary Representatives of the Church in the principal scenes of Christian Antiquity, fully agrees with the avowed wishes and purposes of the Society; and there can be no doubt, that it would willingly send, with the permission of Government, duly qualified men, would such offer themselves, under the character of Literary Representatives of the Church, for one, two, or more years, according to circum-

stances, to all the most promising stations; and resident Clergymen, under the same sanction, to Java, Mauritius, the Cape, Ceylon, and Malta."

Dr. Buchanan, Sir, has justly appreciated the wishes of the Church Missionary Society. The Committee invite Young Clergymen to enter, under the Society's protection, on these interesting spheres of Christian Labour. And in what better way can that interval be occupied, which many young men have to pass, after entering into holy orders, while they are waiting for those permanent situations in the church, which will fall to them in due succession, from their respective colleges? How beneficial to themselves, and to the Christian Church, and how subservient to the confirmation and extension of the faith, might this interval be thus rendered!

[Having stated the prospects of the Society with respect to New Zealand, Ceylon, and the East, the Secretary added:—]

The Church Missionary Society is anxious to take its share in the discharge of that duty which we owe to India. While waiting, therefore, for the opening of a more free access to Christian Instruction, the Society has contributed largely to translations of the Scriptures, particularly into Arabic; and has authorised its Corresponding Committee at Calcutta to appoint public readers of the Christian Scriptures in the market-places of the principal towns of the East; a most promising and important measure, proposed to the Society by its Corresponding Committee, and practised by the Mahometans and Hindoos, with respect to their own sacred books, without the slightest mutual offence. If the liberality of our friends shall enable us, Sir, the Christian Scriptures may, at no great distance of time, be heard by these means in all the great towns of our Eastern Empire. My venerable friend, who is at the head of our Missionary Seminary, and has seven students under his care, will also satisfy you that we are preparing the means by

which we hope successfully, by living witnesses, to proclaim the glad tidings of salvation in the Eastern World.

May I not now, Sir, venture to put it to this large assembly, whether the Church Missionary Society has not just claims on the cordial support of true churchmen? I will not longer occupy your time. My friends, who are to address you, will amply confirm and ably enforce these claims. It has fallen to my lot, in my official character, to explain to the Meeting the object, the constitution, and the proceedings of that Society; and succeeding my revered friend, as I did, very early in the office of Secretary, and intimately acquainted from the beginning with all the views and wishes of its founders and conductors, I may be allowed to bear a most cordial testimony to that singleness of eye to the glory of the Redeemer, and to that wisdom and charity of spirit which have marked all their proceedings.

The result of the Meeting we have already recorded, p. 141. We have thought it right to give the preceding abstract of the Secretary's Address on this occasion, and shall take future opportunities of reporting the principal speeches which followed this address, because we think the arguments and eloquence employed by the speakers well adapted to recommend to public attention the cause of Missions to the Heathen, and in particular the designs of the Church Missionary Society.

BAPTIST MISSIONARY ANNIVERSARY.

LAST year this Society held its First General Meeting; on which occasion, the Rev. Andrew Fuller and the Rev. Dr. Ryland preached at the Dutch Church, Austin-Friars.

On Wednesday the 23d of this month (June), the Society held its anniversary. The Rev. Robert Hall, of Leicester, preached at the Jews' Chapel, Spitalfields, from Hag. i. 2: *Thus speaketh the Lord of Hosts, saying, This people say, The time is not come, the time that the Lord's house should be built.*—The Rev. John Sutcliffe, of Olney, preached at the same place in the evening, from Gal. iv. 4: *When the fulness of the time was come, God sent forth his Son.* Mr. Fuller, after each sermon, reported the state of the Mission.

The Society and their friends, about 300 in number, dined between the services, at the London Tavern; the Rev. Robert Hall in the chair. After dinner, a Report was read by the Secretary, the Rev. Joseph Ivimey, of the exertions of the Committee in respect to the provisions in favour of Christianity in India, in the Bill pending in Parliament for the renewal of the Company's Charter. Mr. Gutteridge, in acknowledging, in the name of the Committee, a vote of thanks passed for their labours, vindicated the Society from a charge brought against it, of wishing to propagate exclusively those views of Christianity which are peculiar to the Society. We are promised some extracts from the Report, for the use of our Register.

The collections, after the sermons, amounted to about 350*l.*

ELY-CHAPEL BRANCH ASSOCIATION IN AID OF THE CHURCH MISSIONARY SOCIETY.

On Thursday Evening, June 24, an Association was formed among the Congregation of Ely Chapel, after a Sermon by the Rev. Josiah Pratt, Secretary of the Church Missionary Society, as a Branch of the General London Association, established in furtherance of the designs of that institution. The Rev. John Wilcox, Minister of Ely Chapel, is President; Mr. Broughton, Treasurer; and the Rev. Mr. Wright,

Secretary. The Committee consist of Messrs. Vipond, Mayo, Melville, Innes, Borsley, and Moon; together with all persons who collect 1*s.* and upward per week, or 5*s.* and upward per month. This Branch Association embraces the co-operation of all ranks; and collects contributions of one penny and upward per week, to be payable weekly, monthly, quarterly, or annually, at the option of the Subscribers. The well-known zeal of this Congregation in the labours of Christian Charity will, no doubt, greatly assist the efforts of the Society.

PETITIONS RESPECTING CHRISTIANITY IN INDIA.

OUR readers will think the following Record interesting. It is a statement of the number of Petitions presented to the House of Commons, in favour of the introduction of Christianity into India, with the days on which they were presented.

1813. Feb. 15. (From General Assembly of the Church of Scotland; which very honourably takes the lead. See before, pp. 134, 135)	1	1813. May 11	19
1813. Feb. 19, (From Society in Scotland for the Propagation of Christian Knowledge. See pp. 123-125)	1	12	42
1813. April 9	1	13	50
13	5	14	11
14	5	17	39
27	16	18	27
28	19	19	13
29	63	20	4
30	30	24	17
May 1	1	24	19
3	25	25	8
4	36	26	4
5	88	27	4
6	70	28	13
7	65	31	20
10	41	June 1	11
		3	26
		10	38
		11	47
		12	8
		Total	837

One or two more have since, we understand, been presented.

We congratulate our readers on this noble exertion of Christian Integrity and Zeal; and we are happy to unite our gratitude to God with theirs, for rousing such a spirit, and for giving the Christian Voice of the people, as will be seen in the next article, due weight thus far with the Legislature, on this momentous question.

PROCEEDINGS IN PARLIAMENT ON THE QUESTION OF INTRODUCING CHRISTIANITY INTO INDIA.

ON the 16th of June, various Resolutions, proposed by Lord Castlereagh, as the ground-work of the Bill for the New Charter, were adopted by the Commons.

Two of the Resolutions proposed, referred to Religion.

The 12th was as follows:—

Resolved, That it is the opinion of this Committee, That it is expedient that the Church Establishment in the British Territories in the East Indies should be placed under the superintendance of a Bishop and three Archdeacons; and that adequate provision should be made, from the Territorial Revenues of India, for their maintenance.

After much discussion, this Resolution was agreed to. However inadequate this Establishment may be to the religious wants of the European Population, yet it is an important acquisition. And we trust, that, under its operation, the future generations of East-India Gentlemen in the House will not deserve the severe and pointed remark of Lord Milton, in the debate of this evening, that he required no other proof of the necessity of a Church Establishment in India, than the sentiments which had been uttered that evening in the House by Gentlemen returned from that quarter!

The 13th Resolution was as follows:—

Resolved, That it is the opinion of this Committee, That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British Dominions in India, and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement:—That, in the furtherance of the above objects, sufficient facilities should be afforded, by law, to persons desirous of going to and residing in India for the purpose of accomplishing those benevolent designs: Provided always, That the authority of the local Governments, respecting the intercourse of Europeans with the interior of the country, be preserved, and that the principles of the British Government, on which the natives of India have hitherto relied for the free exercise of their religion, be inviolably maintained.

The opposition to this Resolution was so great that the debate was adjourned to Tuesday, the 22d; on which day it was resumed.

Lord Castlereagh said, The present Resolution was an improvement on the former one, (viz. a Resolution passed by the House of Commons in 1793), which laid down the duty of communicating moral and religious information to the Natives of India, but did not sufficiently provide a controuling power; which ought to exist so far as was necessary for the security of India, by protecting the Hindoos in the perfect exercise of their religious ordinances. It was expedient to shew, that there was no disposition to shake their toleration, or to insult their prejudices, or to interfere with them in any way, but by fair reasoning, and the peaceable agitation of religious questions. The Resolution said no more than any reasonable man might assent to. The people of India must understand the scope of its policy. High coloured speeches on this subject might have a contrary tendency, and might even be mistaken for the sentiments of Parliament: but when the Resolutions of Parliament were read, he could have no apprehensions. An absolute prohibition to all Missionaries would be

in direct contradiction to the conduct of every European Government that had been settled in India: and even of every Native Government there; for the latter tolerated them while they did not offend the laws of the country. He could not conceive how a Hindoo could be more shocked at a Christian Missionary than at a Mahometan. In Ceylon and some other places, there was a large proportion of Christians living among Hindoos and Mahometans, without causing any danger. If the principle were not pushed too far, it was compatible with perfect safety; and he could not see why we should be the only European Nation that should exclude access to India to the teachers of the religion which we profess at home. Great danger would arise if improper persons were permitted to go out; or even if proper ones went out, at first, in too great a number, which might alarm the feelings of the Natives. But in the present times, he did not see much reason to apprehend, were the door thrown wide open, that the number of Missionaries would be excessive.

The Resolution was opposed by different gentlemen, who laid claim to great attention on account of their having spent much time in India; but who discovered almost utter ignorance of the nature and great success of the attempts carried on in India for a long course of years to convert the natives; and, we are compelled to add, of the obligation and the policy of attempting the propagation of Christianity.

Mr. Wilberforce ably replied to the objections of these Gentlemen; and declared, that, in his opinion, independent of the cause of Christianity, the cause of humanity was more interested in this question than even in that of the Slave Trade.

Mr. R. Thornton, Mr. H. Thornton, Mr. Wm. Smith, and Mr. Lushington supported the Resolution, which was carried by a majority of 53; the number for it being 89, and that against it 36.

It has since passed the House of Lords without op-

position; and will, we trust, form a part of the Bill which shall pass both Houses, for the renewing the Charter of the East-India Company.

We sincerely congratulate our readers on this success: but we would remind them, that they must still, in earnest prayer, invoke the Divine Blessing on the Legislature of their country, that no enmity, prejudices, or petty interests may prevail against this salutary and Christian Measure; and that wise and holy men may be raised up as instruments of the Divine Mercy toward India.

DREADFUL DESTRUCTION OF THE FRENCH IN RUSSIA.

WE expressed our opinion, p. 98, that one hundred thousand of Bonaparte's followers might have fallen in Russia, victims to his cruel ambition, by the climate and the sword. The following Russian Official Accounts will shew that more than double that number thus perished!

"In conformity to the directions issued by Government, for the complete destruction of the dead bodies of men and horses belonging to the enemy, which fell in battle, or perished from the cold, and had not been committed to the earth, the following Reports have been transmitted by the Governors of different provinces.

"In the *Government of Minsk*, up to the end of January, 18,797 dead bodies of men, and 2,746 of horses had been burned; and there still remained to be burned, of the former, 30,106, and of the latter 27,316, the greater part of which were found on the banks of the Beresina.

"In the *Government of Moscow*, up to the 15th of February, 49,754 dead bodies of men, and 27,849 of horses, had been burnt, besides a number of others that were buried.

"In the *Government of Smolensk*, up to the 2d of March, 71,735 dead bodies of men, and 51,430 of horses had been committed to the flames.

"In the *Government of Wilna*, up to the 5th of March, 72,202 dead bodies of men, and 9,407 of horses, had been put under ground.

"In the *Government of Kaluga*, up to the 11th of March, 1,017 human corpses, and 4,384 dead horses, had been burnt.

"The sum of the whole was 213,516 human corpses, and 95,816 dead horses, exclusive of many others either burned or buried, of which no account was taken. The strictest measures have been taken for destroying, before the approach of Spring, the dead bodies that may be found in the rivers or woods."

When shall the avenging sword be returned into its scabbard! When shall men of wicked and relentless ambition cease to scourge the world! Still

> "War tears the scythe from slow-subduing Time,
> And sweeps contending nations to the grave."

But better days are drawing on, in answer to the fervent prayers and patient endeavours of faithful Christians!

> "Who would not be a Christian? Who but now
> Would share the Christian's triumph and his hope?
> His triumph is begun! 'Tis his to hail,
> Amid the chaos of a world convulsed,
> A new creation rising! 'Mid the gloom
> Of general conflict, vice, and wretchedness,
> He marks the Morning Star—he sees the East
> Empurpled with its glories—hears a trump,
> Louder than all the clarions, and the clang
> Of horrid war, swelling, and swelling still
> In lengthening notes, its all-awakening call;
> The trump of Jubilee!—Are there not signs,
> Thunders, and voices, in the troubled air?
> Do ye not see, upon the mountain tops,
> Beacon to beacon answering? Who can tell
> But all the harsh and dissonant sounds which long
> Have been—are still—disquieting the earth,
> Are but the tuning of the varying parts
> For the grand harmony, preluaive all
> Of that vast chorus which shall usher in
> The hastening triumph of the Prince of Peace?
> —Yes; His shall be the kingdoms! He shall come!
> Ye scoffers at his tarrying, hear ye not
> Even now the thunder of his wheels?—Awake,
> Thou slumbering World! Even now the symphonies
> Of that blest song are floating through the air;
> 'Peace be on earth, and glory be to GOD.'"

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LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(*Continued from p. 215.*)

IN February, 1785, Mr. Swartz gratefully acknowledges the assistance rendered to his designs by Mr. John Sullivan, the Resident at Tanjore. On the suggestion of this gentleman, he zealously entered into a plan of establishing Provincial English Schools throughout the country, in order to facilitate the intercourse of the Natives with the Europeans; that the principal Natives, learning in some tolerable degree the English Language, might escape the impositions practised on them; and that, by establishing good men as teachers, they might, by degrees, instil into the minds of their pupils the salutary doctrines of the Gospel. He foresaw great difficulties in the execution of this plan, particularly from the want of suitable teachers; but, trusting in God, he entered on the scheme. Several of the Native Princes, with the King of Tanjore, assisted him in this design. Schools on this plan were soon established at Tanjore, Ramnadaburam, and Sivagenga; and a fourth afterward, at Cumbagonam, in 1792. They consisted chiefly of children of Bramins and merchants. "Their intention doubtless is," says Mr. Swartz, "to learn the English Language with a view to their temporal

welfare; but they thereby become better acquainted with good principles. No deceitful methods are used to bring them over to the saving doctrines of Christ, though the most earnest wishes are entertained that they may all come to the knowledge of God, and of Jesus Christ whom he hath sent."

The East-India Company directed the Government of Madras to pay 100*l.* annually toward the support of each Provincial English School, and the same sum to every other which might be established. The Government inquired of Mr. Swartz in what manner he purposed to apply these annual grants. He conferred, in consequence, with the Vestry, and sent their Minutes to Government, which were highly approved. His assistants, Mr. Pohle and Mr. Kolhoff, were proposed by him as superintendants. This suggestion was made by him, not because he intended to withdraw himself, but in consideration of his own advanced age, and with the benevolent view of rendering the circumstances of his brethren more comfortable.

Of these Provincial English Schools, the present Dean of Westminster thus speaks, in his Address to the Rev. Mr. Jœnickè, on his departure for India:—

"The school, for teaching the English Language, which Mr. Swartz has recommended to the Society as a plan of useful tendency, and which he has already begun to establish with the concurrence of the Native Princes, presents a prospect of better hopes, and increasing means for the extension of the Gospel.

"Some doubt has been entertained, how far, as Christians, we are authorised to adopt a system which, though moderate, is not the immediate method of dispensing Christian Knowledge. This is no time for discussing that question; but if the thing is done, and the Natives understand it, as an institution for

teaching the language only, never break their confidence by seeking for converts here. Our religion is not to be advanced insidiously, but proposed boldly; and the first moral principle of religion is good faith."

These Provincial Schools, as well as the English and Malabar Schools, were attended with the happiest effects. The Provincial School at Tanjore, in particular, was much frequented by children of the first families; and the improvement made by the scholars was very observable. These different seminaries furnished young men, who were employed at Madras as Writers, with handsome salaries; and others who obtained considerable employments.

The following Letter was written in this year, to a gentleman whom Mr. Swartz was anxious to win over to the habits of a Christian Life. It discovers, at once, the delicacy and the faithfulness of a Christian Counsellor.

Tanjore, Sept. 28, 1785.

Dear Sir—

I am happy to hear that you will not come by yourself: you know the consequences attending a bachelor's life.

But, being now in a lawful state instituted by God himself, take care lest that state prove a snare. In itself it is lawful, and ordained by God for wise reasons. But you know that Adam resembled his Maker before he entered into that state. The husband must be filled with knowledge, wisdom, holiness, and all other Divine Graces: then will he be able to govern his family wisely to the glory of God. In such a gay place as Madras, where daily dissipations run away with all time and strength, it is doubly necessary to be upon your guard. Never forget to keep up family prayer in your house: make it a house of God, and it will be a house distinguished by Divine Blessings.

At present, people read all sorts of novels, and other trash; if you wish to be happy, and to act wisely, I en-

treat you READ YOUR BIBLE with your consort. You will soon find the greatest advantage originating from it.

Make my best respects to Mrs.——, and tell her that I heartily wish she may be like Sarah, Abraham's wife; like Hannah, Samuel's mother; and like those excellent females who were not ashamed to follow Jesus even when he was crucified. My best wishes attend you and your family—being,

Dear Sir,
Your most obedient humble Servant,
(Signed) C. F. SWARTZ.

January 23, 1787, was one of the most solemn days ever celebrated at Tranquebar. On that day the Senior of the Danish Mission, the Rev. John Balthasar Kolhoff, observed his Jubilee; and had the inexpressible satisfaction of seeing his eldest son ordained in the Mission Church, to be assistant to Mr. Swartz. The several Missionaries, both English and Danish, proposed to the Candidate questions in divinity, which he answered to their great satisfaction, proving how well he had employed his youthful years under the tuition of Mr. Swartz, who had undertaken the care of him from his eighth year. The Danish Governor, and all the European Families of the Settlement, together with a great number of Malabar Christians and Heathens, attended the service; and a general awe was conspicuous, particularly during the Ordination Sermon, preached by Mr. Swartz, from 2 Tim. ii. 1. *Thou, therefore, my son, be strong in the grace that is in Christ Jesus.* After the ordination, the young Missionary entered the pulpit, and preached a Malabar Sermon with such graceful ease that it delighted every one who understood it.

Mr. Swartz speaks very feelingly of this event in the following letter, which bears testimony, also, to the high estimation in which he was held by the Native Princes.

Tanjore, March 31, 1787.

My dear Friends—

As Mr. Kolhoff writes to you, I embrace the opportunity of adding a few lines. At his ordination, which was Jan. 23, the sight of the young man and his aged father sitting near the altar melted down my heart, so that I could not refrain from shedding tears. I know how you love my young friend, and he has reason to look upon you as a sort of parents. He has now his course to run. May the Spirit of God be his Guide and Comforter. According to the course of nature, I shall soon leave him and the world. May a gracious God lead me, so that I may not be afraid of passing through the valley of death!

You must have heard that the Rajah of Tanjore adopted a son when I was at Tranquebar. I returned the 26th of January. The 29th, the Rajah called for me in the afternoon. He shewed me his newly adopted son, saying, "This is not my, but your, son. Into your hands and care I deliver the child."

I replied, "You know, Sir, my willingness to serve you according to my scanty ability. But this your last wish and desire is above my power. You have adopted a child of nine years. You know there are parties in your palace. I may see the child, perhaps, once or twice in a month. What good can this do to the child? I am afraid that the life of the child will be in danger, and your country brought into a state of confusion. You must fall upon some other method."

He said, "What method do you mean?" I answered, "You have a brother: deliver the child to him. Charge him to become his father, to bring him up. And when the child is grown up, let your brother do to the child what a father would do in such a case. By this means you save the child's life, and preserve your country in a state of tranquillity." The Rajah said he would consider all, and so I left him. The Rajah called that evening for his mother first, and proposed the case. As she approved of the advice, his brother was called. The child was desired to call the Rajah's brother his father. The next morning Mr. Huddlestone, and the Colonel, and I myself were called. The Rajah's brother and the child were sitting under a pavilion. The Rajah spoke after the follow-

ing manner: "I have followed the advice given me by Padre Swartz. I appoint my brother as father to the child. He is to govern the country; but when the child is grown up, he is to act as a father to the child. I hope the Honourable Company will confirm this my last will. You, Gentlemen, are witnesses to what I have said."

May you both be kings and priests before God!

I am, Dear Friends, Yours, &c.

(Signed) CHRISTIAN FREDERICK SWARTZ.

We add to the information contained in this letter, that when Mr. Huddlestone promised to send a faithful account to Government, the Rajah said, "This your assurance comforts me in my last hours."

Ameer Sing, the brother thus appointed by the Rajah, "promiseth," said Mr. Swartz, "to be a father to the country, to alleviate their burdens, and to inspect the country, without leaving the whole administration to his servants. He hopes to be confirmed, by the Governor-General, according to the last will of his brother. If so, certainly *he will not hinder the progress of the Christian Religion*, but, at least externally, *further it.*"

In compliance with the promise of his deceased brother to Mr. Swartz, Ameer Sing delivered to him a written document, sealed by himself and his chief ministers; in which he made an appropriation for ever of a village, of the yearly income of about five hundred pagodas, for the school, and more especially for the orphans. Mr. Swartz purposed to give it to the Government of Tranquebar, on condition that five hundred pagodas annually should be paid to the school.

In this year, 1787, Mr. Swartz observes, respecting the garrison at Tanjore, "with much pleasure, that the soldiers not only attended Divine Service on Sundays, but also the working-day Evening Lectures, which were frequented by great numbers, and encour-

raged by the officers, who all confessed that corporeal punishments had ceased from the time that the regiment began to relish religious instructions."

Sir Archibald Campbell, being appointed Governor of Madras, arrived at a time of great distress, and both himself and his lady became blessings to the country. Mr. Swartz expresses his obligations to them in very strong terms.

The Tanjore Country (says he) appeared to be in a melancholy situation. The inhabitants felt and resented oppression so as to emigrate. Whole towns and villages were left quite empty. In the months of June and July, the country was blessed, as usual, with fresh water. The rivers were full; but there were few inhabitants to turn it to their advantage. Sir Archibald, fearing that this emigration might cause a famine, ordered a committee of four persons to inspect the management of the country; of which I was desired to be a member. The Rajah, in his present state of infirmity, being unable to bear much fatigue, desired me to assure the inhabitants, in his name, of justice and equity. I did so. The inhabitants believed the promise given them, and 7,000 came in at once: others followed; and though the best season for cultivating the ground was elapsed, the poor people, anticipating better days, exerted themselves to such a degree, that the harvest of this year seems to become more plenteous than that of the preceding one.

In these transactions, I had the best opportunity to converse with the first inhabitants about their everlasting welfare. Many begin to be convinced of the folly of idolatry; and as we have a prospect of seeing this country better, that is, with more justice, managed, it is to be hoped that it will have a good effect upon the people. As Sir Archibald Campbell shewed the kindness of a father to this country, so Lady Campbell has acted the part of a mother to the poor female orphans. She has formed a plan, and begun to execute it, for educating poor daughters of soldiers, who hitherto have been miserably neglected; or, if they were educated in private schools, they were, however, left without protection, and consequently often fell into the hands of destroyers. Lady Campbell's

plan has the sanction and protection of Government. A subscription has been set on foot, and more than 14,000 pagodas are already collected. The Nabob has given a very spacious house, which he bought for 8,000 pagodas, for that purpose. Twelve Ladies form the Vestry, and each of them is to inspect a month. Lady Campbell hopes that a similar institution for the education of boys, particularly soldiers' sons, will soon be made. She is, however, of opinion that gentlemen will soon find proper means of having their children educated here, without being obliged to send them to Europe.

Though this acccount is but short and imperfect, yet, I am confident, it will be highly pleasing to the SOCIETY. The plan has often been made, but never put into execution till now. Every one who takes a delight in the welfare of his fellow-creatures, will praise God for the humane disposition he has put into the heart of Lady Campbell. This is a most comfortable sign, and an evidence that God still intends to dwell among us. When the orphans are collected, and things are put into some order, I hope, as her Ladyship has invited me to be an eye-witness, I shall then be able to transmit to you a fuller account of this matter.

As to the Provincial Schools, which were to be erected, according to Mr. Sullivan's plan, in the principal places of the provinces, I heartily wish they may be established. One such school is kept in Ramanadaburam, and is carried on with tolerable success; but as to the establishment of others, the external circumstances of the districts do not seem favourable. The petty lords of districts feel too much oppression, which, it is to be hoped, will be removed, and then those institutions will be admitted without impediment. They would facilitate the connection between the Europeans and Natives, and would open a door to the Missionaries, who visited them, to converse freely with the principal people of the country; by which means, Divine Knowledge might be conveyed to the Natives in the easiest manner. It would not be expedient to appoint the Missionaries teachers in such schools, for by that regulation they would be too much hindered in their proper office of conversing with and instructing the Natives, and of training up young people for these schools; and the same plan is here pursued, where ten European Children and four Natives learn English.

It having been sometimes objected, that few of the Heathen, except those of the lower castes, were ever converted to the Christian Faith, Mr. Swartz writes from Tritchinapoly:—

Both at Tranquebar and here are nearly an equal number of the higher and the lower. Here, the men and women of the higher caste sit on one side, and on the other those of the lower. I have carefully avoided all coercive measures, and thus have met with fewer difficulties. Even at the administration of the sacrament, sometimes one or other of the lower caste has first approached to receive, and it has not been taken much notice of. If you were to visit our church on a Sunday, you would with surprise observe the clean appearance of those of the lower caste, so that one might often take them for the higher.—One particular which renders those of the lower caste so contemptible, is their feeding upon dead cattle. I have always expressed the utmost abhorrence of such a custom, and declared that I would suffer no such practice; and, accordingly, I hardly know any instance thereof here. The country priests and catechists are of the higher caste. The Catechist Gabriel, indeed, is of the lower; but he speaks freely to people of the higher, as he takes care to keep himself very clean in his dress: but, in the country, such conversation is not so easy. A month ago, when I was at Timpalating, in the house of a heathen of the higher caste, the Parriar-Catechist came to me. I called to him—"Stop; I will come to you. The Suttirer," that is, the people of the higher caste, "have not yet learned to be humble: they are proud sinners yet! We must bear with them!" This they were not willing to admit of, and accordingly shewed great kindness to the Catechist. In another place, in the house of a heathen, many people assembled, whom I catechised and prayed with, and we even had Divine Service there on a Sunday. The owner of the house sat near, and paid attention. We preach to high and low *Christ Jesus, made of God unto us wisdom, and righteousness, and sanctification and redemption.* 1 Cor. i. 30.

(To be continued.)

OXFORD AND OXFORDSHIRE AUXILIARY BIBLE SOCIETY.

On Friday, June 25, a Meeting was held at the Town Hall, for the purpose of establishing a Society in Oxford, in aid of the British and Foreign Bible Society. The whole room, capable of containing 1500 persons, was very quickly filled.

It would not be easy to give an adequate idea of the admirable and argumentative speeches which were delivered, or of the lively interest which they appeared to excite.

The first efforts of the Society united in its favour the Chancellor of the University, the Lord Lieutenant of the County, six other distinguished Noblemen, and one Hon. and Right Rev. Prelate resident in the County; eight Heads of Colleges; five Professors; one of the Rev. the Canons of Christ Church; the Judge of the Vice-Chancellor's Court; the two Proctors of the University; six leading persons of the State, Members of the University; the High Sheriff of the County; the Mayor of the City of Oxford; and twenty Gentlemen of consequence in the County—some of them Members of Parliament, others principal persons in the Corporation, and many of them Honorary Members of the University.

Every thing thus conspired to add importance and dignity to an occasion assuredly of no ordinary moment in the history of the British and Foreign Bible Society; exhibiting, as it has done, so many distinguished Members of the University taking their full share in this great question, and enrolling their names with the Nobles and Gentry of the County, amongst the supporters of an Institution which may be fairly re-

garded as placed by this eminent success on higher ground, and called to the anticipation of a more rapid and extensive triumph; whilst the Clergy, and other Members of the Church, will more especially, as we trust, be animated by the example to persevere in the course on which they have so nobly entered, and maintain to the Church, by increased exertions, that dignified post, in the defence and dissemination of the Holy Scriptures, which the Reformation first taught her to occupy, and which her interest, her duty, and the sacred activity of her sons, will never allow her to abandon.

SPEECH OF JOHN SCANDRETT HARFORD, ESQ. JUN. AT THE FORMATION OF THE BRISTOL CHURCH MISSIONARY ASSOCIATION.

Mr. Chairman—

Though, Sir, after the able exposition of the Constitution and the Objects of the Church Missionary Society, which we have just heard from the gentleman who opened our proceedings, there is little occasion for me to occupy your time; yet I cannot forbear, in rising to propose a Resolution expressive of our approbation of this Institution, to connect with it a few remarks, which appear to me suited to illustrate the expediency and the importance of Missionary Institutions.

To those whose superficial turn of mind has never allowed them to become radically acquainted with that striking amelioration in the civil polity and moral circumstances of nations which has never failed to attend upon the embracement of Christianity; to those again who regard Christianity rather as a political engine, than as a rectifier of the heart and a system of dicipline for a glorious immortality; the arguments which I shall urge may possibly appear to carry little weight. Dazzled by objects of human splendour, or absorbed by an attention to secular interests, such persons are apt to form a very wrong estimate of the happiness of nations. They ap-

prove of Christianity, because it has long been the established religion in this country, and because its interests are thus embodied with the safety of the State. But how much higher would their approbation rise, could they trace the influence of this alliance, as it affected the happiness of the whole body politic. They would see what a sacred and benign character it imprints upon the laws and institutions of a country; how powerfully it restrains the excesses of vice; what opportunities it affords for the exercise of virtue; how it nourishes in public life sentiments of patriotism and sincerity: and how it encircles domestic privacy with the radiant atmosphere of harmony and love. After such an examination, could they ascend a step higher, and, with eyes purged at the fountain of heavenly radiance, regard men as immortal creatures, and consider the wonderful adaptation of Christianity to prepare them for a state of spiritual and exalted felicity, their views would rise into a sublime conception of its excellency; they would learn to appreciate the inestimable privilege of living in a country subjected to its sway; and they would cast an eye of commiseration upon the Heathen World, sunk in abominable profligacy, and given up to debasing superstition.

When once such views become engrafted in the mind, a spirit of philanthropy will be engendered, which cannot fail to excite an earnest desire to communicate, to this large and wretched portion of mankind, some share of the inestimable privileges which Christians enjoy.

We have no more natural claim to the superior blessings which have been heaped upon us, than the wild Indian or the savage Bozcheman. Our lot has been cast by a kind Providence in a country great in the various arts, enlightened by philosophy and science, endowed with every circumstance of external greatness, and, above all, blessed with the mild light of pure religion. All that is asked of us on this occasion is, that we would be willing each of us to spare one drop of our overflowing cup of blessings, to minister to the temporal and eternal happiness of millions of human beings descended from the same parent as ourselves, and, though now sunk in the lowest state of degradation, yet endowed with faculties capable of being directed to the highest and the noblest ends.

I come, Sir, to this Hall, to support the Church

Missionary Society, uninfluenced by any other feeling than that of sympathy for these our afflicted brethren. I come in no spirit of rivalry to any sects of Christians whose zeal has abounded in the same sacred cause. The world is too wide for us all; and the most that we can each expect after our utmost labours, at least after a long series of years, is to behold here and there a small patch of cultivation, springing up to soothe the eye, amidst the wide desolation of a waste howling wilderness. I come to support it, because, being directed to subserve no party ends, and its constitution being fundamentally episcopal, it will tend to diffuse in every quarter which it successively pervades, principles of sound piety, with a primitive discipline: for which reason it merits the particular support of the Members of our Church Establishment. Under this impression, I shall esteem it an honour to lend it my full aid; and I doubt not that the appeal made to my fellow-citizens will be suitably received.

Though the Society binds itself to no particular quarter, the sphere of labour which it has especially marked out for itself appears to be *Africa* and the *East*.

Over the greater part of AFRICA, every baleful form of savage barbarism broods. Who could have believed, in the second century, when Christianity appeared to have obtained a firm hold on her northern shores, and the presence of no less than seventy bishops dignified the Council of Carthage, that, in the progress of ages, whilst surrounding nations were advancing in knowledge and civilization, the rising sun of Africa's glory was not only to be arrested in its course, but suddenly to sink in a hideous night? Who could have believed, when the great Bishop of the African Church reflected by his heroic martyrdom so much honour on the Christian Cause, that the name of Cyprian was so soon to be forgotten where most of all its memory should have been cherished; or that the Crescent was destined so soon to triumph over the Cross? Who could have believed, that, where Mahometanism was shut out, there a still more odious faith should prevail, and the worship of devils be united to a profligacy almost equally improbable? The picture of 300 millions of people thus enthralled, should at least excite the inquiry,—"Can we devise no means for their illumination? Are there no instruments within our reach which may be thus nobly directed?"

But Africa has stronger claims upon us than those of humanity. She has large arrears upon our justice unpaid. We have been the authors of enormous evils to that unhappy country. The dreadful wounds which our influence opened there are not yet healed. I will not dwell on the horrors of the Slave Trade, farther than to assert the moral necessity which is thence laid upon us of supporting every rational scheme of reparation. We have wiped away the guilt and shame, it is true, of this odious traffic, so far as the mere abolition of it goes; and hereby we have perhaps averted impending judgments: but are we not bound to reverse the horrid scenes of the past by the mild glories of the future? The Africans, to use the words of my much-respected friend, Mr. Wilberforce, whose name I cannot mention in reference to this subject without feelings of affectionate veneration*—the Africans say, "that, before Christians visited them, they lived in peace; but that wherever Christianity comes, there comes with it a sword, gun, powder, and ball." Is this the impression which our countrymen have left behind them of that religion, one of whose leading attributes is, Peace and good will to men? Be it our care to blot out this foul stain, and to revive the remark forced from the lips of Infidelity in the primitive ages: "See how these Christians love one another!"

Were I disposed to strengthen my own statements by an appeal to high authority, I could point to that of a much-lamented and illustrious statesman, Mr. Pitt. In one of his speeches on the Slave Trade, which ranks among the fairest models of modern eloquence, he strongly dwells upon the duty of our promoting the civilization of Africa: and, in the glowing visions of his brilliant fancy, he realizes the scene for which his heart pleaded. He anticipates a day, when the beams of science and philosophy shall break in upon Africa; and, uniting their influence to that of pure religion, shall illuminate and invigorate the most distant extremities of that immense continent.—Could the warmest advocate of

* The speech referred to will be a lasting exhibition of the orator's mind and heart: the heart glowing with the most enlarged benevolence; the mind replete with all the faculties which form the eloquent and enlightened statesman.

Missionary Institutions have suggested to himself a more satisfactory consummation of his object?

The state of INDIA, though not so politically barbarous as that of Africa, exhibits a degree of mental degradation, perhaps even more dreadful. I will not wound your ears with the horrid recital of the bloody massacres, the self-immolations, the obscene rites, with which the prevalence of an infernal superstition pollutes one of the finest countries which the light of the sun visits. I will not attempt to describe the degree in which such a creed must oppose the progress of the human mind in every species of improvement, as well as pollute it in every domestic relation. The strong and forcible representations of these horrid realities, which the masterly pen of Dr. Buchanan has sketched in two different publications, have already produced an impression on the public mind. In an age of light like this, indeed, it is scarcely possible that the powerful appeal which he has made in favour of sixty millions of human beings, thus enthralled, standing in the near relation of fellow-subjects to the British Nation, should fail of being attended with important consequences: especially when, in connection with this tie of affinity, it is farther considered, that from the labour of these people we derive some of our choicest luxuries, and that our empire over them greatly ministers to the national strength and glory.

Happy am I to observe, from the speech recently made by Lord Castlereagh, upon East-India Affairs, that the religious interests of India are not to be entirely overlooked in the arrangements connected with the renewal of the Company's Charter.

[Here Mr. H. read over the Resolution introduced by Lord Castlereagh on the conclusion of his speech, relative to the institution of a Bishopric and three Archdeaconries for India.]

On this occasion, observed Mr. H., I shall not stop to inquire how far the intended provision is proportioned to the want I shall content myself with observing, that should Parliament in its wisdom devise suitable means for diffusing, in a prudent and peaceable manner, throughout India, the light of Revelation, such a procedure, so benevolent and so wise, would, when connected with that excellent system of government which already

prevails there, and which has won greatly upon the affections of the Natives, ensure their future happiness, as well as add stability to our own dynasty.

That such an object, when pursued in the spirit of prudence and conciliation, is no wild scheme, the eminent success which has attended the labours of the Society for the Promotion of Christian Knowledge, in this quarter of the world, a success which will reflect upon it immortal honour, fully testifies.

The name of Swartz, the Apostolic Missionary of this Society, is quoted in India, by the native Christians, with the same feelings as those with which we mention St. Paul or St. John.

It would be withholding applause where it is most justly due, if, in alluding to what has already been effected in Hindostan, the learned and pious labours of the Baptist Missionaries, engaged in translating the Holy Scriptures into a great variety of the dialects of that country, were to be overlooked.

The adoption, however, by Government of any general plan for the religious illumination of India, will not supersede the necessity which exists for the labours of private societies. In so vast a circumference, after every energy is called forth, there will still remain abundant cause to inspire the pious supplication, that it would please the *Lord of the Harvest to send forth fresh labourers into the fields already white unto harvest.*

Such a sentiment, at the present moment, must prevail with especial force, when we reflect upon that mysterious Providence, which has called to an early recompense some of those from whose exertions in the sphere of missionary enterprise we anticipated the most important benefits.

[Here Mr. H. introduced the beautiful eulogy on the Rev. H. Martyn, which we gave before, p. 143.]

The state of Pagan Nations, Sir, is such, that it would be easy to press the arguments which I have used much more strongly; but I am well aware, that, after all which can be urged, there are persons who will be ready to object, "This is a Quixotical, Crusading Scheme. What right have we to interfere in the faith or the regulations of other nations? What should we say, were the Grand Turk to send us 10,000 copies of the Koran, accompanied

by a set of missionaries, to make us Mahometans; or still more, in what way should we receive a mission of Bramins?"

To such a question I would simply reply, What right had St. Paul (who I shall take it for granted, according to the learned theory of the present Bishop of St. David's, first preached the Gospel in Britain), what right had he to visit this country when the thick film of Pagan Darkness involved the minds of its inhabitants? What right had he to brave the terrors of our stormy seas, and to encounter the still more savage manners of our ancestors? What right had he to oppose himself to their horrid customs, to throw down by his doctrine their altars stained with the blood of human sacrifices, and to regenerate the code of their morals disgraced by the permission of every crime which can brutalize and degrade human nature? What right had he to substitute, for the furious imprecations of their Druids, the still small voice of Him who was meek and lowly in heart? What right had he to exchange their horrid pictures of the invisible world, reeking with blood and stained with characters of revenge, for the glorious prospects of the heavenly Mount Sion, the innumerable company of angels, and the spirits of just men made perfect? What right had he to plant, by such a procedure, the seminal principle of all our subsequent glory and prosperity as a nation, our boasted liberty, our admirable code of law, the whole inimitable frame and constitution of our government in Church and State?

This quarrel with the memory of St. Paul I shall leave with the opponents of Missionary Institutions to settle; and when they have made up their minds as to the degree of infamy which is to cleave to him, for having been (in a remote sense at least) the first conveyancer to us of the best blessings which we now enjoy, I will then consign over the Missionaries of the present day to their severest reprehension. Theirs is the same noble fault! theirs, the same great enterprize!

To countries situated as Britain once was, immersed in equal wretchedness, barbarity, and vice, they carry the same infallible panaceum: they hope that, under the blessing of the great Head of the Church, a success equally striking will, in process of time, by a gradual progression, smile upon their labours. They trust that, wherever the Song of Sion is heard, its influence, as is fabled of the

lyre of Amphion, will cause the moral chaos to leap into beauty, order, and harmony.

And why should it not? Is the arm of God shortened? Are the strong holds of Satan's kingdom become impregnable? Do we expect that a mission of angels will be employed to fulfil the predictions of prophecy in relation to the universal diffusion of Christianity; or can we suppose that any beings but men are to be its honoured propagaters?

We live in awful and critical times. Around us lie scattered the fragments of ancient states and venerable establishments. The only sure foundation on which we can build a hope that the pillar of England's glory will still lift its august head erect amidst this heap of desolation, and still continue to be a rallying point for oppressed nations, is the prevalence within its confines of pure religion. I admire, as much as any man, the valour of our armies, and the skill of our commanders: I honour them as instruments of national security: but we have lately seen how the most consummate skill may become infatuated, and armies apparently irresistible be so swept away that their bleaching bones alone can testify that they once existed. If true practical Christianity should still gain ground in England; if it should so prevail as to exhibit, amidst all our national sins, a strong and concentrated union of good men (however separated in minor points), striving in the spirit of mutual good will, in their several spheres, for the diffusion of domestic piety, and for the promotion of the Redeemer's kingdom throughout the nations of the earth; then, we may calmly regard the efforts of our enemies, confident in the protecting shield of Omnipotence: then, we may trust that England is preserved, in the purposes of Providence, for great and glorious ends: then, we may expect ere long to behold the halcyon forms of peace and love building their nests upon the agitated waves of human trouble: then, the world will be taught to know that a nation, in which the fear of God is no less eminent than the spirit of valour and freedom, is indeed invincible.—I beg leave, Sir, to move the following Resolution:

"That the object, constitution, and proceedings of the 'Church Missionary Society for Africa and the East,' have the cordial approbation of this Meeting; it being influenced by a full persuasion that the Society is decid-

edly attached to the doctrines and episcopal government of the United Church of England and Ireland, and calculated to call into action the zeal of her members for the civilization and conversion of the Heathen."

LEEDS CHURCH MISSIONARY ASSOCIATION.

A MEETING was held in Leeds, on Wednesday, the 7th of July, for the establishment of this Association, HENRY HALL, Esq. Mayor of Leeds, in the chair; when it was resolved—

1. "That this Meeting, considering it to be their duty, as Christians, to extend the blessings of Christianity to their benighted fellow-creatures, do approve the benevolent design and plan of the Church Missionary Society for Africa and the East."

2. "That a Society be formed in Leeds and its vicinity, in aid of the said Institution, to be called *The Leeds Church Missionary Association, in Aid of the Church Missionary Society for Africa and the East.*"

Various other resolutions were adopted for the government of the Association. *Henry Hall*, Esq. Mayor, was appointed President; *Wm. Greenwood*, Esq. Treasurer; and the Rev. *Armitage Rhodes*, Secretary: and Messrs. *Westerman*, *M. T. Sadler*, *Fawcett*, *Parkinson*, *Joshua Dixon*, *T. Sheepshanks*, *Timothy Rhodes*, and *B. Wormald*, were constituted a Committee for the ensuing year.

This Association, formed in the centre of a populous district, will be the means of diffusing and cherishing, among the members of the Established Church in particular, a becoming zeal for the remuneration of African Wrongs, and for the evangelizing of

our Indian fellow-subjects and of the world, to which the Church Missionary Society, and other benevolent institutions, direct their efforts.

The Rev. Basil Woodd, preached in Leeds, in behalf of the Society, on Sunday, the 25th of July: in the morning, at St. Paul's Church; in the afternoon, at St. John's; and in the evening, at St. James's. He will preach in various other places in Yorkshire, before his return.

PERCY CHAPEL ASSOCIATION, IN AID OF THE CHURCH MISSIONARY SOCIETY.

THIS Association has been formed during the present month.

President—Rev. James Haldane Stewart, M. A. Minister of Percy Chapel.

Treasurer—Charles Bevan, Esq.

Secretary—W. M. Forster, Esq.

Treasurer to a Committee of Ladies—Mrs. Chas. Bevan.

Secretary to the Ladies' Committee—Mrs. W. M. Forster.

Each member of the Gentlemen's and Ladies' Committees engages to collect or to contribute to the amount of 2*l.* 12*s.* per annum. Thirty-six names are thus enrolled.

QUEEN-SQUARE CHAPEL ASSOCIATION, IN AID OF THE CHURCH MISSIONARY SOCIETY.

President and Treasurer—Rev. John Shepherd, M.A. Minister of Queen-Square Chapel.

Secretary—Mr. Richard Dove.

Committee—Messrs. F. Clements; J. Basnett, jun.; and Wm. Harris, jun.

Ladies who collect—Mrs. Dove, Miss Forster.

Between seventy and eighty members of this Congregation have engaged, chiefly through the zeal and activity of Mr. Richard Dove, to contribute annually to the funds of the Society.

SOME ACCOUNT OF ABDOOL MESSEE, A CONVERTED MAHOMETAN, NOW EMPLOYED IN HINDOOSTAN AS A CATECHIST OR READER, BY THE CHURCH MISSIONARY SOCIETY FOR AFRICA AND THE EAST.

THE subject of this Memoir was born at Delhi. His original name was Shekh Salih. His father is considered a learned man, and gains a livelihood by teaching children. Shekh Salih was instructed by his father, and made considerable proficiency both in the Persian and Arabic Languages.

When he was about twenty-one years of age (he is at present thirty-six), he came with his father to Lukhnow, in quest of employment; and, after some time, became Moonshee, first to an English Merchant, and then to an Officer in the East-India Company's service. At this time Abdool was so zealous a Mussulman, that he induced a Hindoo Servant of the above Officer to become a Mahometan. The master finding some fault with him for his officiousness, he was so offended as to leave his employ, and return to Lukhnow, with a determination of having no more communication with the British. After this he engaged in a variety of pursuits, and visited different parts of the country, being always very attentive, and endeavouring to render others so, to the Mahometan Observances.

At length, after having been about a year in some situation under the Nabob of Lukhnow, he went into the Mahratta Country, and engaged as a trooper in the

service of Ibrahim Ali Khan, one of the chieftains of the Javudpore Rajah. It is to be observed, that Indian Soldiers of this description answer more to English Yeomanry than dragoons. Each man finds his own horse and accoutrements, and is at libefty to leave the service whenever he pleases.

This step Abdool speaks of as the beginning of God's mercy to him; for, while under the command of Ibrahim Ali Khan, Meer Khan, another chieftain, at that time in the service of the same Rajah, was sent to murder Rao Scivac Sing, the rival of the Javudpore Rajah. This transaction is well known in India. Meer Khan swore on the Koran that he came to mediate a peace betwen his employer and the Rao, whom he no sooner decoyed into his tent, than, having gone out on some pretence, he caused the cords of it to be cut, and ordered his attendants to stab the visitors involved in its folds. The ill-fated Rao cut his way through the folds of the tent with a dagger, and bravely defended himself until overpowered by numbers: his head was severed from his body; and, after being carried about in triumph, was sent to the Rajah. The Scivac Sing, Abdool relates, was a young man of very interesting appearance; and pity for his untimely death, with the horror excited by the sight of his head exposed as a spectacle, raised a feeling of disgust at the perfidy of mankind. Abdool had hitherto been a stranger to such treachery; and considering, as he says, that he himself was liable to be made the executioner of equally inhuman measures, he resolved on quitting the army, and earning his bread in some peaceful way, by any labour however degrading. This determination he put in practice; and, returning to Lukhnow, supported himself by preparing green paint.

At the end of about a year, Abdool went to Cawnpore to visit his father, at that time engaged as private tutor in the house of a rich native, who lived in the premises next to those of the Rev. Henry Martyn. He here heard of Mr. Martyn's preaching to the poor natives, who assembled on the lawn before his house on Sundays. He determined to go, as he expressed it, to see the sport. Mr. Martyn was explaining the Commandments to the people, when Abdool went to hear: and he was struck with the observations that were made, and considered them as both reasonable and excellent. He had previously been perplexed about the contradictions maintained by the different Mahometan Sects, and this Christian Instruction appeared to him better than any he had as yet received! He told his father what opinion he had formed, and begged him to get him some employment at Cawnpore, where he might hear more of these things. His father was acquainted with a friend of Sabat, who was then living with Mr. Martyn; and, through this friend, Abdool was engaged, in May 1810, to copy Persian Writings for Sabat. He obtained a lodging on the premises, without making known his wishes. Here he had many oportunities of obtaining the information which he desired, particularly by inquiring of the native Christian Children the subjects of the lessons which they had learned in school; and, by this mode, he was enabled to gain some insight into Divine Truth.

When Mr. Martyn had finished his translation of the New Testament into Hindoostanee, the book was given Abdool to bind. This he considered as a fine opportunity, nor did he let it slip. On reading the word of God, he discovered his state, and perceived therein a true description of his own heart. He soon decided in favour of the Christian Religion; but still

concealed what was passing within him, till Mr. Martyn being about to leave Cawnpore, on account of his health, Abdool could no longer refrain from asking his advice with respect to his future conduct, earnestly desiring, at the same time, to be baptized. It was agreed that he should go down to Calcutta with Sabat and Mr. Martyn, from whom he received a solemn warning of the danger of a false profession. During the short period of Mr. Martyn's stay at Calcutta, he was not entirely convinced of this man's real change of heart; recommending him, therefore, to the notice of the late Rev. David Brown, he departed without gratifying Abdool's wish for baptism. After five months' further delay, Mr. Brown having observed his conduct, and being satisfied with it, baptized him in the Old Church, on Whit-Sunday, 1811.

On this occasion Mr. Brown wrote to a friend: "On Sunday last, I publicly baptized Shekh Salih. It was a most solemn and heart-affecting occasion. Private notice was given, that it would be in the afternoon. Good people of all ranks attended; and, in the evening, I preached on the subject. This has made a very serious impression at Calcutta. I have had great satisfaction in the event. The circumstances of his case were remarkable. May we every Whit-Sunday witness similar wonders of grace! I made full investigation, and was thoroughly satisfied with the Shekh's account of his conversion. His Christian Name is Abdool Messee, '*Servant of Christ*;' a particular circumstance leading to the selection of that name."

From this period, he was noticed by some among Mr. Brown's Congregation, and gained from their instruction a growing acquaintance with his own fallen state, and the remedy provided for it through the Saviour. Abdool himself expresses a decided persuasion

that his baptism was attended with a peculiar blessing: although, before that time, he had learned, in general, that he was a fallen and sinful creature, yet now he began to account himself in every respect a sinner; and his humility and circumspection have been in proportion to his increasing knowledge of himself, together with his clearer and more enlarged views of the Gospel.

It has been his custom, of late, to preach on the Sabbath-days at the house of M. De R. to a number of poor native Christians and others, who assemble there weekly for instruction. His method was to note down, at large, hints suggested by a friend; being unacquainted, as he said, with the analogy of Scripture, and being afraid to teach what he did not thoroughly understand. From these notes the writer of this has heard him preach in a very feeling and forcible manner, to the evident conviction of his hearers. Of these, five Mahometans were so far impressed as to desire baptism, which, after a probation apparently satisfactory, was granted them, though their subsequent conduct has not answered the expectations that were formed at the time. From Whitsunday 1811, till last July, Abdool continued to reside in Calcutta. Much opposition he met with from the Mahometans, who made him many offers of money, &c. if he would renounce Christianity or leave the place. Twice, on frivolous pretences, he was summoned before the British Magistrate, and discharged with costs. Under these circumstances, his temper has appeared to great advantage, and invariably such as one should have wished. To put an end to these vexations, he was advised to remove to Chinsurah in July, where his conversation and example produced a good effect on many, especially on a Roman-Catholic Portuguese,

and the son of an Armenian Priest, who have both expressed an intention of following him up the country, that they may enjoy his company and partake of his labours.—So often have I been deceived by these people, that I almost fear to speak decidedly of any of them: but I know, where the Spirit of God vouchsafes to enlighten the mind and sanctify the heart, the work will stand; and, judging from present appearances, I should be more disposed to fear for myself than for Abdool. I keep a journal of his public labours, which, should it please God to bring us to the end of our journey, I will send you. He has several native children in the boat with him, whom he teaches, as we go along, to read, and to learn passages of the Scripture by heart; and when the Natives argue with him about caste, he sometimes asks the children if they remember any passage of Scripture in answer, which one or other of them usually does, to the admiration of the poor ignorant people. He has composed many hymns to native measures, which he sings with the Christian Children and Servants after we come to for the night; and often during the darkness and stillness of the evening, he and his little church in the boat make these sandy plains and lonely wilds echo with the beloved Name. I often, in reference to these things, think on Isaiah xxxv. 1, 2.——But let me be sober, and watch unto prayer, that He with whom is the residue of the Spirit would be pleased to perfect that which is lacking in us, and, for the glory of his own Name, bring forth judgment unto victory.

D. C.

Dec. 17, 1812.

CHURCH MISSIONARY SOCIETY.

Arrival of the Rev. L. Butscher at Sierra Leone—Death of one of the Laymen.

Extract of a Letter from the Rev. L. Butscher to the Secretary of the Church Missionary Society.

Rev. and dear Sir,— Sierra Leone, March 15, 1813.

On the second of this month we left Goree in a Spanish Vessel, hired to convey us hither. On the seventh, Mr. Quast was taken ill of a fever, which put an end to his life on the ninth, just about an hour before we came to an anchor in the Rio Pongas. As I wished Mr. Renner to read the Funeral Service over him, I had his corpse carried ashore, and properly watched during the night; and about nine o'clock I set off on foot, accompanied by Richard Wilkinson and two men, acquainted with the road, to Bashia. Here we arrived about eleven at night; and most truly thankful I was to find all my friends and family there in good health: one girl only had died during my long absence. We were too much engaged in conversation, to think of retiring to rest. The next morning, after breakfast, Mr. and Mrs. Renner accompanied me in a canoe to our vessel; where, after interring the remains of our friend, I delivered Mr. and Mrs. Meissner, Mr. Meyer, Mrs. Quast, and Richard, into Mr. Renner's care, who set off with them to Bashia.

The next day we set sail for Sierra Leone, where we safely arrived on the 14th inst. I waited on the Governor and Chief Justice, and delivered to them the letters from Lord Gambier.

This is a further call on the Society and its friends for faith and patience. John Quast had been instructed in the smith's trade; and his services might appear to be peculiarly necessary in the erection of a new settlement: but it has pleased God to remove him, we trust, to a better world.

be insensible to that feeling of Christian Duty which appears to have actuated his Majesty's Ministers, and that good faith which they kept with those religious bodies who frequently and earnestly solicited their support of this wise and salutary measure.

WEST-RIDING AUXILIARY (LONDON) MISSIONARY SOCIETY.

ON Wednesday and Thursday, the 11th and 12th of August, a meeting of the Friends of the (London) Missionary Society, resident in the West Riding of Yorkshire, will be held in Leeds, for the purpose of forming an Auxiliary Society for that district: on which occasion, Sermons will be preached, and Collections made in behalf of the Institution. The Ministers who will visit Leeds for this purpose are, Mr. Burder and Mr. Waugh, of London; Mr. Raffles, of Liverpool; Mr. Bogue, of Gosport; and Mr. Thorpe, of Bristol.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY, SINCE THE AUDIT AT LADY-DAY LAST.

By the Rev. Hezekiah Jones, *Caerleon*, near Cardiff *L.*	22	1	6
Lewis Way, Esq. toward printing Buchanan's "Colonial Ecclesiastical Establishment"	52	10	0
Tutbury Church, Staffordshire: Collection by Rev. G. W. Hutchinson, M. A.	16	2	10
York: various Contributions, by Wm. Gimber, Esq.	50	8	0
Hull: ditto, by the Rev. John Scott, M. A.	53	16	0
Thorpe, near Norwich: Weekly Contributions, by the Rev. C. Day, M. A.	3	0	0
Stroud Church: Collection by Rev. J. Williams, M. A.	21	0	0
Contributions from Sunday School at *Birmingham*	0	6	0½
Ditto, by Rev. John Bull, M. A. *Down*, Kent	3	10	4
Glasbury Church, Brecon: Collection by Rev. James Jones	3	16	7
Sunday-School Children, at Glasbury, by ditto	2	3	1
GLASBURY ASSOCIATION: three months	12	0	0
Very Rev. the Dean of Carlisle	10	10	0
Mrs. Beachcroft, *Tottenham*	5	0	0
Contributions by Rev. W. B. Fennel, *Penton*, near Andover	3	17	0
William Cunningham, Esq.	5	5	0
James Ebenezer Saunders, Esq. by Rev. W. Goode	10	10	0
Rev. Rowland Hill, part of Estate of Rev. Mr. Andrews, left for Missionary Societies	10	10	0
Bledlow Church, Bucks: Collection by Rev. Wm. Pryce	7	0	0
Sunday-School Children, ditto, by ditto	1	0	0
Contributions by Rev. R. Bassett, *Llantwyd Major*	4	0	6
Longtown, near Abergavenny, by Rev. John Rogers	7	19	0
Rev. Claudius Buchannan, D. D.	10	0	0
Bradford, Yorkshire, by the Rev. Wm. Morgan	7	13	0
BRISTOL CHURCH MISSIONARY ASSOCIATION, first Remittance	1350	0	0
High Wycombe Church: Collection by Rev. Basil Woodd, M. A.	67	17	0
Wooburn Church, Bucks: ditto	28	3	6
Carlisle: various Contributions, by Rev. John Fawcett, M. A.	59	14	6

Drayton-Beauchamp Church, Bucks: Collection by Rev. S. Maddock	L. 11	11	6
Tremeirchien Church, Flintshire: Collection by Rev. J. Lloyd	15	3	6
Darlaston Church, Staffordshire: Collection by the Rev. J. Waltham, M. A.	7	0	6
St. James's Chapel, Pentonville: Collection by Rev. T. Sheppard, M. A.	42	1	0
Contributions by Rev. T. Sheppard	11	1	0
Wheler Chapel, Spital Square: Collection by Rev. Josiah Pratt, B. D.	21	11	9
Queen Square Chapel: Collection by Rev. John Shepherd, M. A.	16	5	3½
Contributions by Mrs. Smith, Little Moorfields: one Quarter	9	0	0
Ditto, from Ladies at *Clapham*: by Mrs. Joseph Wilson, one Quarter	9	12	6
Ditto, ditto, ditto; second Quarter	8	3	0
Ditto, by the Rev. Richard Johnson, B. A.; one Quarter	8	5	7
Ditto, ditto; second Quarter	9	5	9
Ditto, by Rev. Josiah Pratt, B. D.	5	4	3
Ditto, by the Rev. James Gibson, M. A.; Lock Association	66	14	5
Ditto, by the Rev. W. Goode, M. A. *Blackfriars*	30	19	6
Ditto, by the Rev. S. Crowther, M. A. *Christ Church*	9	10	0
St. Lawrence Jewry Church: Collection by Rev. Basil Woodd, M. A.	50	6	9½
Contributions from Kennington, by Mr. Robert Garland	5	0	0
Ditto, from Lock Association, by Miss Dod	24	0	0
Ditto, from Teachers of Westminster Sunday School	4	0	0
Ditto, from "Ladies' Association:" by Mrs. Gason	54	5	6
Ditto, Monthly Prayer-Meeting, by Rev. H. Budd, M. A.	9	6	1
St. John's Chapel: Collection by Rev. D. Wilson, M. A.	118	14	3
Bentinck Chapel: Collection, Contributions, &c. by Rev. Basil Woodd, M. A.	287	14	6
Percy Chapel: Collections	77	14	9
Ely Chapel: Collections, &c.	78	6	3½

Missionary Register.

No. 8. AUGUST, 1813. Vol. I.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Continued from p. 249.)

Tanjore, July, 1788.

My dear Friends—I am just come home from taking my farewell of Mrs. ——. In human probability I have seen her for the last time in this world. She has had her share of sorrow. May we meet in a blessed eternity, where sin and sorrow cannot afflict us any more! As there is sin in this world, there is of course, and must be, sorrow; nor have we any reason to complain, since sorrow, if well managed, will produce excellent effects. Few men, unacquainted with grief, have come to a lively knowledge of themselves and their corruptions; and if so, how could they in earnest apply to Jesus Christ the Redeemer, hungering and thirsting after his righteousness? How could they frequently pray for pardon, or for the grace of the Holy Spirit? In short, I believe every sincere Christian will confess with David, *Before I was afflicted, I went astray; but now have I kept thy word.* If then sorrow and affliction are our medicines, let us take from the hand of the Lord the cup of salvation, and call upon his name to make it effectual to our good. On these and such like meditations, you, jointly with Mrs. ——, will dwell, and comfort yourselves with the prospects of a better world. They are frequently my thoughts, particularly as I am so near my end. I am not sick; I go through the course of my duties; but, when alone, I groan a little; but I hope without murmuring. The 17th of this month I finish my 38th year of pilgrimage in this country, as I arrived July 17, 1750.

* * * * * * * * *

The heathens observing, (says Mr. Swartz in 1793,)

that many of their relations wished to embrace Christianity, and that such as were baptized refused to join in their plundering expeditions, assembled and formed an encampment, threatening to extirpate Christianity. Now all looked dismal. Many of the Christians were encouraged by their relations, who were heathens, to form an opposite camp. But I exhorted the Christians to make use of other weapons, viz. prayer, humility, and patience; telling them in strong terms, that, if they became aggressors, I should disown them. This disturbance lasted four months, and became very serious, as the malcontents neglected the cultivation of their own fields, and deterred others from doing it. I wrote to these misguided people, (for they had mischievous guides,) sent Catechists to them, exhorted them not to commit such horrid sins, and reminded them that my former endeavours, so beneficial to them, had not merited such treatment. At last, finding no opposition from the Christians, and not being willing to be looked upon as the aggressors, all went to their homes and work, ploughing and sowing with double diligence. My heart rejoiced at the kind over-ruling Providence. Surely he is a God that heareth prayer.

In the year 1793, when the Bill was depending for the last renewal of the Company's Charter, certain clauses were proposed in favour of Free Schools and Christian Missionaries. In the Courier of Friday, May 24th, of that year, the following paragraph was inserted:—

Mr. Montgomery Campbell gave his decided vote against the clause, and reprobated the idea of converting the Gentoos. It is true, Missionaries have made proselytes of the Parriars, but they were the *lowest order of people*, and had even degraded the religion they professed to embrace. Mr. Swartz, whose character was held so deservedly high, could not have any reason to boast of the purity of his followers: they were proverbial for their profligacy. An instance occurred to his recollection, perfectly in point: He had been preaching for many hours to this cast of proselytes on the heinousness of theft, and, in the heat of his discourse, had taken off

his stock, when that and his gold buckle were stolen by one of his virtuous and enlightened congregation. In such a description of natives did the doctrine of the Missionaries operate: men of high cast would spurn at the idea of changing the religion of their ancestors.

This newspaper reached India, and was put into the hands of Mr. Swartz. An answer was drawn up by him, and sent in a letter, addressed to the Secretary of the Society for promoting Christian Knowledge. The Society, judging it to be "particularly interesting," gave it at full length in their Report for 1795, prefixing to it their own testimony, and that of Marquis Cornwallis, to Mr. Swartz's character.

As the Society, (they say,) after forty years' experience, have had constant reason to approve of Mr. Swartz's integrity and veracity as a correspondent, his zeal as a promoter of Christian Knowledge, and his labours as a Missionary, they take this opportunity of acknowledging his faithful services, and recommending his letter to the consideration of the public, as containing a just statement of facts relating to the Mission, believing that Mr. Swartz is incapable of departing from the truth in the minutest particular.

After the testimony of Marquis Cornwallis, follows the letter itself.

Reverend and dear Sir— Tanjore, Feb. 13, 1794.

As his Majesty's seventy-fourth regiment is partly stationed at Tanjore, and partly at Vallam, six English miles distant from Tanjore, we commonly go once in a week to Vallam, to perform Divine Service to four companies of that regiment. When I lately went to that place, the 210th Number of a newspaper called the Courier, Friday Evening, May 24th, 1793, was communicated to me. In that paper I found a paragraph, delivered by Mr. Montgomery Campbell, (who came out to India with Sir Archibald Campbell, in the station of a private secretary), wherein my name was mentioned.

Here Mr. Swartz recites the paragraph; and then adds as follows:—

As this paragraph is found in a public paper, I thought it would not displease the Honourable Society to make a few observations on it; not to boast (which I detest), but to declare the plain truth, and to defend my brethren and myself.

About seventeen years ago, when I resided at Tiruchinapally, I visited the congregation at Tanjore. In my road I arrived very early at a village which is inhabited by Collaries (a set of people, who are infamous for stealing; even the name of a *Collary* (or better, *Kaller*) signifieth a *thief*.) These Collaries make nightly excursions in order to rob. They drive away bullocks and sheep, and whatever they can find; for which outrage they annually pay 1500 chakr, or 750 pagodas, to the Rajah. Of this cast of people many live in the Tanjore country, still more in Tondiman's country, and likewise in the Nabob's country.

When I arrived at one of those villages, called Pudaloor, I took off my stock, putting it upon a sand-bank. Advancing a little to look out for the man who carried my linen clothes, I was regardless of the stock, at which time some thievish boys took it away. Not one grown person was present. When the inhabitants heard of the theft, they desired me to confine all those boys, and to punish them as severely as I pleased. But I refused to do that, not thinking that the trifle which I had lost was worth so much trouble.

That such boys, whose fathers are professed thieves, should commit a theft, can be no matter of wonder. All the inhabitants of that village were heathens: not one Christian family was found therein. Many of our gentlemen travelling through that village, have been robbed. The trifle of a buckle I did therefore not lose by a Christian, as Mr. Montgomery Campbell will have it, but by heathen boys. Neither did I preach at that time. Mr. Campbell says that I preached two hours. I did not so much as converse with any man.

This poor story, totally misrepresented, is alleged by Mr. M. Campbell, to prove the profligacy of Christians, whom he called, with a sneer, *virtuous and enlightened people*. If Mr. M. Campbell has no better proof, his conclusion is built upon a bad foundation, and I shall not admire his logic: truth is against him.

Neither is it true, that the best part of those people

who have been instructed are *Parriars*. Had Mr. M. Campbell visited, even once, our church, he would have observed, that *more than two thirds were of the higher cast;* and so it is at Tranquebar and Vepery.

Our intention is not to boast; but this I may safely say, that many of those people who have been instructed, have left this world with comfort, and with a well-grounded hope of everlasting life. That *some* of those who have been instructed and baptized, have abused the benefit of instruction, is certain. But all sincere servants of God, nay, even the Apostles, have experienced this grief.

It is asserted, that a Missionary is a disgrace to any country. Lord Macartney, and the late General Coote, would have entertained a very different opinion. They, and many other gentlemen, know and acknowledge that the Missionaries have been beneficial to Government, and a comfort to the country. This I am able to prove in the strongest manner. Many gentlemen who live now in England, and in this country, would corroborate my assertion.

That the Rev. Mr. Gericke has been of eminent service to Cuddalore, every gentleman, who was at Cuddalore at the time when the war broke out, knows. He was the instrument in the hands of Providence by which Cuddalore was saved from plunder and bloodshed. He saved many gentlemen from becoming prisoners to Hyder, which Lord Macartney kindly acknowledged.

When Negapatam, that rich and populous city, fell into the deepest poverty, by the unavoidable consequences of war, Mr. Gericke behaved like a father to the distressed people of that city. He forget that he had a family to provide for. Many impoverished families were supported by him; so that when I, a few months ago, preached, and administered the sacrament in that place, I saw many who owed their and their children's lives to his disinterested care. Surely this, my friend, could not be called a disgrace to that place. When the Honourable Society ordered him to attend the congregation at Madras, all lamented his departure. And at Madras he is esteemed by the Governor, and many other Gentlemen, to this day.

It is a most disagreeable task to speak of one's self. However, I hope that the Honourable Society will not

look upon some observations which I am to make, as a vain and sinful boasting, but rather as a necessary self-defence. Neither the Missionaries, nor any of the Christians, have hurt the welfare of the country.

In the time of war, the Fort of Tanjore was in a distressed condition. A powerful enemy was near, the people in the fort numerous, and not provision even for the garrison. There was grain enough in the country, but we had no bullocks to bring it into the fort. When the country people formerly brought paddy into the fort, the rapacious Dubashes deprived them of their due pay. Hence all confidence was lost: so that the inhabitants drove away their cattle, refusing to assist the fort. The late Rajah ordered, nay, entreated the people, by his managers, to come and help us; but all was in vain.

At last the Rajah said to one of our principal gentlemen, *We all, you and I, have lost our credit; let us try whether the inhabitants will trust Mr. Swartz*. Accordingly, he sent me a blank paper, empowering me to make a proper agreement with the people. Here was no time for hesitation. The Seapoys fell down as dead people, being emaciated with hunger. Our streets were lined with dead corpses every morning. Our condition was deplorable. I sent, therefore, letters every where round about, promising to pay any one with my own hands; and to pay them for any bullock which might be taken by the enemy. In one or two days I got above a thousand bullocks, and sent one of our Catechists, and other Christians, into the country. They went at the risk of their lives, made all possible haste, and brought into the fort, in a very short time, 80,000 kalams: by this means, the fort was saved. When all was over I paid the people, (even with some money which belonged to others), made them a small present, and sent them home.

The next year, when Col. Braithwaite, with his whole detachment, was taken prisoner, Major Alcock commanded this fort, and behaved very kindly to the poor starving people. We were then the second time in the same miserable condition. The enemy always invaded the country when the harvest was nigh at hand. I was again desired to try my former expedient, and succeeded. The people knew that they were not to be deprived of their pay: they therefore came with their cattle. But now the danger was greater, as the enemy was very near.

The Christians conducted the inhabitants to proper places, surely with no small danger of losing their lives. Accordingly they wept, and went, and supplied the fort with grain. When the inhabitants were paid, I strictly inquired whether any of the Christians had taken from them a present. They all said, "No, no: as we were so regularly paid, we offered to your Catechist a cloth of small value, but he absolutely refused it."

But Mr. M. Campbell says, that the Christians are profligate to a proverb. If Mr. M. Campbell was near me, I would explain to him who are the profligate people who drain the country. When a Dubash, in the space of ten or fifteen years, scrapes together two, three, or four lacks of pagodas, is not this extortion a high degree of profligacy? Nay, Government was obliged to send an order that three of those Gentoo Dubashes should quit the Tanjore Country. The enormous crimes committed by them, filled the country with complaints, but I have no mind to enumerate them.

It is asserted that the inhabitants of the country would suffer by Missionaries. If the Missionaries are sincere Christians, it is impossible that the inhabitants should suffer any damage by them: if they are not what they profess to be, they ought to be dismissed.

When Sir Archibald Campbell was governor, and Mr. M. Campbell his private secretary, the inhabitants of the Tanjore Country was so miserably oppressed by the manager, and the Madras Dubashes, that they quitted the country. Of course all cultivation ceased. In the month of June the cultivation should commence; but nothing was done, even at the beginning of September. Every one dreaded the calamity of a famine. I entreated the Rajah to remove that shameful oppression, and to recall the inhabitants. He sent them word that justice should be done to them, but they disbelieved his promises. He then desired *me* to write to them, and to assure them that he, at my intercession, would shew kindness to them. I did so. All immediately returned; and first of all the Kallers, or, as they are commonly called, Collaries, believed my word, so that 7000 men came back in one day. The rest of the inhabitants followed their example. When I exhorted them to exert themselves to the utmost, because the time for cultivation was almost lost, they replied in the following manner:

—"*As you have shewed kindness to us, you shall not have reason to repent of it: we intend to work night and day to shew our regard for you.*"—Sir Archibald Campbell was happy when he heard it; and we had the satisfaction of having a better crop than the preceding year.

As there was hardly any administration of justice, I begged and entreated the Rajah to establish justice in his country. "Well," said he, "let me know wherein my people are oppressed." I did so. He immediately consented to my proposal, and told his manager that he should feel his indignation, if the oppression did not cease immediately. But as he soon died, he did not see the execution.

When the present Rajah began his reign, I put Sir Archibald Campbell in mind of that necessary point. He desired me to make a plan for a court of justice, which I did; but it was soon neglected by the servants of the Rajah, who commonly sold justice to the best bidder.

When the Honourable Company took possession of the country, during the war, the plan for introducing justice was re-assumed; by which many people were made happy. But when the country was restored to the Rajah, the former irregularities took place.

During the assumption, Government desired *me* to assist the gentlemen collectors. The district towards the west of Tanjore had been very much neglected, so that the water-courses had not been cleansed for the last fifteen years. I proposed that the Collector should advance 500 pagodas to cleanse those water-courses. The gentlemen consented, if I would inspect the business. The work was begun and finished, being inspected by Christians. All that part of the country rejoiced in getting 100,000 kalams more than before. The inhabitants confessed, that, instead of one kalam, they now reaped four.

No inhabitant has suffered by Christians, none has complained of it. On the contrary, one of the richest inhabitants said to me, "*Sir, if you send a person to us, send us one who has learned all your Ten Commandments.*" For he and many hundred inhabitants had been present when I explained the Christian Doctrine to heathens and Christians.

The inhabitants dread the conduct of a Madras Dubash. These people lend money to the Rajah at an exorbitant interest, and then are permitted to collect their

money and interest in an appointed district. It is needless to mention the consequences.

When the Collaries committed great outrages in their plundering expeditions, Seapoys were sent out to adjust matters, but it had no effect. Government desired *me* to inquire into that thievish business. I therefore sent letters to the head Collaries. They appeared. We found out, in some degree, how much the Tanjore and Tondimans and the Nabob's Collaries had stolen; and we insisted upon restoration, which was done accordingly. At last, all gave it in writing, that they would steal no more. This promise they kept very well for eight months, and then they began their old work; however, not as before. Had that inspection over their conduct been continued, they might have been made useful people. I insisted upon cultivating their fields, which they really did. But if the demands become exorbitant, they have no resource, as they think, but that of plundering.

At last some of those thievish Collaries desired to be instructed. I said, "I am obliged to instruct you, but I am afraid that you will become very bad Christians." Their promises were fair. I instructed them, and when they had a tolerable knowledge, I baptized them. Having baptized them, I exhorted them to steal no more, but to work industriously. After that I visited them, and having examined their knowledge, I desired to see their work. I observed with pleasure that their fields were excellently cultivated. "Now," said I, "one thing remains to be done: you must pay your tribute readily, and not wait till it is exacted by military force," which otherwise is their custom. Soon after that, I found that they had paid off their tribute exactly. The only complaint against those Christian Collaries was, that they refused to go upon plundering expeditions, as they had done before.

Now I am well aware that some will accuse me of having boasted. I confess the charge willingly, but lay all the blame upon those who have constrained me to commit that folly. I might have enlarged my account, but fearing that some characters would have suffered by it, I stop here. One thing, however, I affirm before God and man, THAT IF CHRISTIANITY, IN ITS PLAIN AND UNDISGUISED FORM, WAS PROPERLY PROMOTED, THE COUNTRY WOULD NOT SUFFER, BUT BE BENEFITED BY IT.

If Christians were employed in some important offices, they should, if they misbehaved, be doubly punished; but to reject them entirely is not right, and discourageth.

The glorious God, and our blessed Redeemer, has commanded his Apostles to preach the Gospel to all nations. The knowledge of God, of his divine perfections, and of his mercy to mankind, may be abused, but there is no other method of reclaiming mankind than by instructing them well. To hope that the heathens will live a good life without the knowledge of God, is a chimera.

The praise bestowed on the heathens of this country by many of our historians, is refuted by a close (I might almost say, superficial) inspection of their lives. Many historical works are more like a romance than history. Many gentlemen here are astonished how some historians have prostituted their talents by writing fables.

I am now at the brink of eternity; but to this moment I declare, that I do not repent of having spent forty-three years in the service of my Divine Master. Who knows but God may remove some of the great obstacles to the propagation of the Gospel? Should a reformation take place amongst the Europeans, it would, no doubt, be the greatest blessing to the country.

These observations I beg leave to lay before the Honourable Society, with my humble thanks for all their benefits bestowed on this work, and sincere wishes that their pious and generous endeavours to disseminate the knowledge of God and Jesus Christ may be beneficial to many thousands.—I am sincerely,

Rev. and dear Sir,
Your affectionate brother,
and humble servant,

(Signed) C. F. SWARTZ.

The reader needs not be told who are the *Montgomery Campbells* of the present day: every one must see that the representations are the same, and that the same regard to truth characterises the one as the other.

(To be continued.)

ADDRESS TO THE LABOURING CLASSES INHABITING THE NORTH-EAST PART OF LONDON.

YOUR neighbours and friends, with his Royal Highness the Duke of Kent and many benevolent noblemen and gentlemen at their head, have formed themselves into a Society, called the "North-East London Auxiliary Bible Society," and they have done this with two motives:—

First, they wish that every person who can read in Spitalfields, Bethnal Green, Shoreditch, Hoxton, Moorfields, and the neighbouring parts, should have a Bible. Then,

Secondly, They wish that every person should give what he is able toward sending the Bible to the poor in all parts of the British Empire; and getting it translated into every language, and sent all over the world.

Among those who will read this Address, there will be various opinions on this matter.

1. When we look into the Bible, and see that it commands every man to "love God with all his heart, and mind, and soul, and strength; and his neighbour as himself;" and then walk through the streets, and hear profaneness on all sides, and see almost every where selfishness, and ill-nature, and malice, and wickedness—we begin to fear that not a few who read this paper, will say—

"You want me to have a Bible, and to help to "give one to those that are poorer than I am! Why "I don't know what good the Bible will do me or "others!"

Miserable men!—the Book of God is his best gift to us perishing sinners, next to Jesus Christ, whom that Book offers to us as a Friend and Saviour. And, by the good providence of God, you have been taught to read: and you must very soon give account to God, how you have employed that skill which you have acquired in

reading, and how you have valued his Book, and what you have thought of the Saviour! If you waste your time on silly or bad books, or care nothing for the Bible, it would have been better for you never to have been born! It will be more tolerable for poor ignorant savages in the Day of Judgment, than for you.

2. Another person may say, when he reads this Address—

"You want me to assist you in this good work! "I wish I could: but I can hardly get money to buy "food!"

Is this true? We shall inquire into it. And if we find you a worthy and industrious man, and you wish to have a Bible or a Testament, and promise to make a good use of it, and yet cannot possibly buy one, depend upon it we will give you one; and it shall be a good print, and such as will be a treasure to you. We will beg money from those who are not so poor as you are, that you may have a Bible or a Testament without paying for it. We know that this will occasion us much trouble; but, as we wish every body that can read to have God's Blessed Book in his house, we shall not regard our trouble for the sake of a worthy and industrious man.

3. Another person will say—

"I should like a Bible or a Testament, and I "would pay for it too: but I cannot raise the money "at once. I could raise it by a little at a time."

To such an one we reply—We will help you. You may pay the money by a penny or more every week; and when you have half or three-quarters paid for the Bible or Testament, you shall have it, and may pay the rest of the money afterward. And then you must consider, that the Bible Society allows us to have Bibles and Testaments cheaper than Booksellers themselves can buy them; and we shall sell them to you at the same price. Read over the list at the end, and you will see how much cheaper a poor man may buy a Bible or Testament of the North-East London Society, and be allowed too to pay for it by a penny a week, than he can buy it of a bookseller, and yet he must pay for it at once.

4. But, here and there, we shall find a good man who will say—

"Have a Bible or Testament! Yes: I love the

"Bible: I had one once; but, in these hard times,
"I have been obliged to part with it."

Or another may say—

"See, here is a very old and worn-out Bible: I
"should be very glad to have a better. My eyes are
"growing dim; and I want one with a good large
"letter, that I can read easily."

And both these good men may tell us—

"I will give my penny a week to buy such a
"Bible; and, when I have bought myself one, I
"will go on with my penny a week to help others.
"And if I can manage it, I will give two-pence week-
"ly: one penny shall go to buy my own Bible, and
"the other shall go to help somebody poorer than I
"am. I wish every man in the world to have a Bible."

Whatever labouring man or woman shall meet our proposal in this manner, will rejoice our hearts. We know that there are many such worthy persons in this quarter of the town, whom the goodness and mercy of God have delivered from the power of those vices which disgrace so many of the poor, ruin their families, disquiet their own consciences, disturb their neighbours, and, if continued in, will eternally destroy their souls.

Come forward, then, worthy friends, to our assistance. Give your penny, or your two-pence a week, according as you can spare it: and afford us a little of your time. We want friends among the poor, who will undertake to collect the weekly contributions of 20 or 30 of their neighbours. And we shall be happy to see such Collectors at all our Meetings; where they shall, if they please, give their votes on all questions.

We expect that these different opinions will be formed by persons who read this Address. But we are heartily desirous of doing good to every man and woman who reads it. And we pray God, that those who have been careless about the Bible, may be careless no more: for we can assure all such persons that things go well with us, and all is happy within even in affliction, just in proportion as we follow the Bible; and that we find ourselves miserable, however prosperous in the world, just in proportion as we neglect it.

And we do think, therefore, that every poor per-

son, or working man, who considers well what he owes to Almighty God for casting his lot in a Christian Land, will heartily thank the Royal Duke, and the Noblemen and Gentlemen, and his Friends and Neighbours, who invite him to come forward, and first provide himself with the Book of God, and then do what he can to provide all the world with that blessed Book.

There are two sorts of notions among poor persons about being charitable.

Some say—"What have we to do with charity? "We need charity ourselves. Let the rich give "their money: we have got none to give."

We say to such persons—We do not ask for a single penny from a poor man whose family really requires it. But remember, that, if you waste an hour in idleness, which might be spent in labour or in doing good to others; or if you waste a penny in folly and sin; you will one day be punished, if you repent not, as unfaithful stewards of the little time and money entrusted to your care. A poor man must account, as faithfully, for his pence and his hours, as a richer man for his pounds and his days. God gives many of these talents to some men; but he gives one talent to all: and none of the idle or wasteful poor will escape the doom of the "unprofitable servant."

But there is another notion among the poor respecting charity: and they are the more worthy people who have this opinion.

They say—"We wish to do good, but how is it "possible? We do give a penny, now and then, "when we see some that are more wretched "than ourselves: but what is that? We can "take no share in these noble Societies: our "poor penny will do no good!"

To such worthy people we reply—If you will consider a little, you will see, that never in your lives did you meet with such encouragement to be charitable as you do now.

The penny which you have now and then given to a wretched person has perhaps been thrown away in liquor at the next shop; but here it is sure to be laid out well.

When your pence are given singly, they seem to you to do no good: but here one follows the other, and they are kept carefully by us, till you may see and enjoy the good produced by them, in having an excellent Bible or Testament in your house, or in seeing one in the house of your neighbour, bought with this money.

Beside, you can do more than the rich will!—"How is that possible?" you say. Why, consider a moment. There are about fifteen millions of men, women, and children, in this empire: suppose but five millions of them to be working people, and all of these to give a penny a week each, they would raise more than a *million of money* in the year; and that is far more than we can ever hope to raise for printing and circulating the Bible from those who can give their guinea a year.

Let all unite then in this good work! Let rich and poor labour together! The blessing of God will rest on us and our families, if we love his word ourselves, and do all in our power that others may possess it and love it too.

(By Order of the Committee)

JOSIAH PRATT,
JOHN BALLANCE,
JOSEPH BROOKSBANK, } *Secretaries.*

Committee Room,
5, Raven Row.

*** *We insert the preceding Address, as it appears well adapted to answer the purpose of the various Bible Associations, and places their appeal to the Labouring Classes on the proper ground. Any number of copies may be had, we understand, of Mr. Tilling, Printer, at Chelsea; with Specimens and Prices of the Bibles and Testaments circulated by the Society, printed at the end.*

SPEECH OF THE REV. T. T. BIDDULPH, AT THE FORMATION OF THE BRISTOL CHURCH MISSIONARY ASSOCIATION.

Mr. Chairman—

It is happily as unnecessary, as it would be manifestly presumptuous, for me to attempt a detail of the object, the constitution, and proceedings of "The Church Missionary Society for Africa and the East." It is happily unnecessary, because the subject has been and will be so amply and ably explained by those who have the best opportunities of information, and who are well qualified to give that information its full effect. It would be presumptuous, because I am conscious, that, instead of giving either stability or beauty to the rising fabric, I should only dilapidate what I am anxious to support. Yet, Sir, I cannot satisfy myself in remaining silent. Were we to contemplate the scene which this day presents itself to our view, partly as realized before us, and partly as exhibited to hope and expectation by the pencil of prophecy; were we to contemplate it with stupid indifference and unconcern, we should be unworthy of the name we bear as Christians, and still more of the character in which we stand as Christian Ministers.

Sir, we are met to-day to promote an object which is dearer than all others to the bosom of the ALL-GRACIOUS; the object which occupied the counsels of JEHOVAH from the eternity which is past,—and that which will be the object of Divine Complacency through the eternity that is future:—the object which produced that ineffable display of grace which the Bible reveals; that for which the world was originally built; and to which the universe, with all its splendid furniture of rolling orbs, is but a paltry scaffolding: which scaffolding, when the main fabric is completed, will be given up to a general conflagration, as no longer of any use. We are met, Sir, to promote an object, in the progression of which toward its destined perfection, every new step occasions new songs among the innumerable company of angels who surround the throne of God. Concerning this

building we are assured, that, ere long, *the top-stone shall be laid on with shoutings, Grace, grace unto it.*

Such, Sir, is the object of our present meeting. The means which we propose to employ for promoting it, are the legitimate means—the means which are divinely appointed for accomplishing the end in view. We propose to send to the benighted nations of the earth *the Gospel of Salvation.* The command which we have received is, to *go into all the world and preach the Gospel to every creature.* We will labour to obey it. The means, Sir, are adapted to the end; not indeed independently of accompanying Divine Influence, but as accompanied by the promised energy of the Holy Spirit. The Gospel is the rod of God's power, to be sent out of Zion, whereby his enemies are to be made his footstool; and multitudes of converts, innumerable as the drops of morning dew, raised up to the praise of the glory of his grace.

In this work of faith, this labour of love, we acknowledge with shame that the Church to which we belong has been guiltily defective. She has done something, but it has not been adapted to her means, her facilities, her obligations. She has not been without effort, but the effort has been feeble. Without meaning in the least degree to derogate from the honourable testimony which has just been borne by Mr. Pratt in favour of the two venerable Church-of-England Societies which have long existed and been in action, I must be permitted to make the humbling confession that we have been guiltily defective. We may adopt, Sir, the language used by the sons of Jacob. We may say, with respect to the heathen world, *We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear.* We have seen, Sir, the anguish of the unhappy widow, laid and confined by the influence of a bloody superstition, and often by bamboos stretched by the hands of unrelenting Bramins, on the consuming pile with the corpse of her husband.—Sir, through the horrid din of the surrounding multitude her piteous cries have mocked our ears, and we have refused to hear. The moans of murdered infants from the distant banks of the Ganges have also reached us, but have not interested us. We have neglected to send thither the Gospel of the Grace of God, the only antidote

to ignorance, error, superstition, and vice. It is hoped, Sir, that from this moment all the energies of our Church will be called forth, and that it will appear that God hath preserved, blessed, and exalted us for the purpose of making known his glory to the ends of the earth.

It is in the character of Churchmen that we appear this day; happy in an opportunity of testifying our attachment to our Zion, and of proving that attachment by zeal for her honour, manifested in a way that is connected with the general interests of Christianity. Our past omissions (for "we have left undone what we ought to have done") are not chargeable on our Venerable Parent. She has long reminded us of our duty. She has taught us daily to pray, that God "would have mercy upon all men,"—that he would "make his ways known upon earth, and his saving health among all people;"—that he would "have mercy upon all Jews, Turks, Infidels, and Heretics;" but we have been inattentive and undutiful children. Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent churchmen; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, *Go ye into all the world, and preach the Gospel to every creature*: repentance, for our disbelief of his gracious promise, *Lo, I am with you always even to the end of the world*: repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And while, in the retrospect of guilty neglect we cry, *God be merciful to us sinners*, we are desirous of exercising the other evangelical duty,—faith in our Lord Jesus Christ; by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

Such, Sir, are our feelings on the present occasion. Having briefly described them, I shall trespass no longer on your patience, than while I express my satisfaction

and thankfulness in seeing around me so much respectability and unanimity on the present important occasion. Sir, the ducal coronet glitters to day more brightly than ever before, in the situation in which its noble proprietor has placed it, as receiving and reflecting the rays of the Sun of Righteousness.

I beg leave to second the motion which has just been made.

SPEECH OF REV. JAMES VAUGHAN, ON THE SAME OCCASION.

I CONSIDER, Sir, that by adopting the Resolution which I shall have the honour of proposing to you, we shall be promoting our best interests both as a nation and as individuals. When I reflect how long England, shielded under the protecting wing of the Almighty "has bid defiance to a warring world;" when I inquire, why, in the midst of his successful, though devastating career, our enemy has found one nation not to be overcome, I cannot but consider the question in some measure answered in those words of Scripture: *Those that honour me, I will honour.*

Yes, Sir, England has, more than any other nation, been employed in evangelizing the world. She has included the spiritual interests of the whole race of mankind in the wide embrace of her benevolence. That inextinguishable flame, which the blessed reformer Latimer declared was lighted up at his martyrdom, has not only illuminated this favoured land, but is now bursting forth from hence to enlighten the whole world. Almost every denomination of our Christian Brethren has sent forth the "heralds of salvation" into Pagan Countries. *Their sound is gone forth into all lands, and their voice unto the ends of the world.* We are not competitors, but coadjutors with them. There is no contest among us, except it be a contest of love and zeal in promoting the glory of God, and the salvation of immortal souls. I would say to every Missionary Society that has these objects in view, *We wish you prosperity in the name of the Lord: we have blessed you out of the house of the Lord.*

The question now before us, is, not whether there

shall be missions, but whether we shall have the honour of co-operating with those who are engaged in them; whether we are willing to promote their honourable efforts; whether we shall share with them *the blessing of those who are ready to perish.*

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed Gospel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

I feel totally inadequate to expatiate upon a question so momentous in its consequences to ourselves, and to millions of our fellow-creatures. But I trust that the arguments which have been used by those who have preceded me, arguments pleaded so ably and so eloquently, together with those that will yet be urged, will animate the zeal and ensure the concurrence of this meeting in the formation of an Association in aid of the important designs of the Church Missionary Society for Africa and the East. I therefore move, Sir,

"That an Association be now formed in this City, for the purpose of aiding and co-operating with the said Society, and that the Association be styled 'The Church Missionary Association, in aid of the Church Missionary Society for Africa and the East.'"

SPEECH OF THE REV. WALKER GRAY, ON THE SAME OCCASION.

In rising, Sir, to second the motion which has been just made by the Rev. Mr. Vaughan, allow me in a few words to express the heart-felt satisfaction which I experience in the meeting of this day. Amidst the numerous exertions which have been made in every part of this kingdom to promote the good cause of religion, the City of Bristol has ever maintained a conspicuous part. For an instance of this, we need only reflect on her early and

zealous co-operation with the British and Foreign Bible Society. She is now called upon to promote the objects of another Society nearly allied to it: to establish, on the plan of her Auxiliary Bible Society, an Association in aid of the "Church Missionary Society for Africa and the East." The friends of Bristol will doubtless rejoice in this further opportunity afforded her, of shewing her liberality, and of proving her zeal in the good cause of Christ, and in the promotion of the salvation and happiness of the human race. And may we not indulge the pleasing hope, that, by the transactions of this day, she is setting an example which will be followed by other cities and towns throughout the kingdom; and that, in the course of a few years, the Church Missionary Society may, like the Bible Society, have her numerous Auxiliary Associations, in aid of the promotion of her important objects? Every Christian, who really values the blessings of Christianity, and reverences the positive command of his Divine Master, will not doubt, but that it is our duty to endeavour to impart to the Heathen World those religious advantages which we ourselves enjoy. And where the word of God is sent, every genuine friend of Episcopacy will wish that there may accompany it a regularly ordained and delegated expounder of its doctrines, and administrator of its rites and ordinances.

Such are the objects, Sir, of the institution with which the City of Bristol is this day called upon to co-operate. The Bible Society has well prepared the way for our exertions. Already, through its means, has the Sun of Righteousness begun to dawn upon many nations which were involved in darkness and in the shadow of death. Through the co-operation of this, and of other Missionary Societies, may it continue to arise, till it has cleared their horizon, and they are in possession of the full light of Gospel Day! The Bible Society has planted the Tree of Life in many countries, which were before barren deserts: its leaves have begun to bud forth for the healing of the nations. What remains, but that the regularly constituted guardians of that sacred tree be sent to their posts,—to point out to the nations its healing properties,—to shew them its application,—to teach them how they may extract from it that sovereign balm which it affords for every sin and sorrow,—to be the dispensers of its fruits to the hungry and thirsty, that they may eat

thereof, and live for ever. The prospect, Sir, before us, is animating. The signs of the times, as connected with the interests of religion, are most propitious. But there is one reflection, which I would wish may be deeply impressed on the minds of all those who are come forward this day to promote this great and good object, viz. that God alone is the Author and Giver of all success: *Though Paul may plant, and Apollos may water, it is God who giveth the increase.*

While then the zeal and liberality of Bristol is called forth in the establishment of this Association in aid of the "Church Missionary Society," may the prayers of Bristol ascend to the Throne of Divine Grace, and bring down a blessing upon its exertions. *The harvest* truly *is plenteous.* Let us then pray that the Lord of the harvest will send forth labourers; for if HE send them not forth, it is in vain that we do.

And for all "those who shall be ordained to this holy function" of evangelizing the Heathen World, let us pray, in the words of the Church of England, that they may be endued with God's "grace and heavenly benediction; that, both by their life and doctrine, they may set forth his glory, and set forward the salvation of all men, through Jesus Christ."

NOTICE TO CLERGYMEN FROM THE SOCIETY FOR PROPAGATING THE GOSPEL.

THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, having experienced some difficulty in obtaining Clergymen to settle as resident Missionaries in the province of Nova Scotia, think it their duty to give this further notice of the new advantages to be derived, from the liberality of Government, to such Missionaries. The salary to each Missionary from the Society will be two hundred pounds sterling per annum, free from all deductions. The income from the parishes is uncertain and variable; but the Society gene-

rally require from the parishioners an engagement to supply the Missionary with a house and glebe, and with other advantages, where they can be obtained. The Society are accustomed, if it be necessary, to advance half a year's salary to a Missionary going abroad, and an allowance is made towards the charge of the voyage, from fifty to one hundred pounds, according to the size of his family. The Society have also founded four Scholarships at a Chartered College in Nova Scotia, and six Scholarships at a Grammar School connected with the College, for Students in Divinity, with a salary of fifty pounds per annum to each, and with a preference to the sons of Missionaries. And, as a further encouragement, his Majesty is pleased to grant, during life, a pension of one hundred pounds per annum, to those Missionaries who, after a service of ten years, shall be considered by the Society as disabled, by age or infirmity, from the performance of their duty; and likewise a pension of fifty pounds per annum to the Widows of such Missionaries as die in the service of the Society.

All applications must be addressed to the Rev. Dr. Morice, Secretary to the Society, 53, Gower Street, Bedford Square, London.———July, 18, 1813.

NORWICH CHURCH MISSIONARY ASSOCIATION.

AN Association, in aid of the Church Missionary Society, will be formed, in a few weeks, at Norwich, under the patronage of the Lord Bishop of Norwich, and many Clergymen of the City and County. The Secretary of the Society, with some other Clergymen, members of the Committee, will preach Sermons preparatory to the meeting.

CIRCULAR OF THE BAPTIST MISSIONARY SOCIETY.

THE Baptist Missionary Society, which was first formed Oct. 2, 1792, has not attempted to accumulate funds*, but has all along depended on the assistance of the religious public.

Hitherto Providence has supplied their wants, and they have been enabled to meet the expenses of sending out a number of Missionaries to the East Indies, whose labours GOD has blessed to the turning of many of the heathen from the worship of idols, as well as bringing many Musselmans to believe in Christ, and many Catholics, Armenians, and irreligious Protestants, to embrace the truth as it is in Jesus.

Our three senior Missionaries have for a long time more than maintained themselves, and, besides their other labours, have made great progress in translating the Scriptures into twelve of the Oriental Languages; the whole is already printed in some of them, and a part in all.

We have now at least *thirty-four* grown persons†, (including the Missionaries and their wives) and *forty-three* children, to be supported, partly by the labour of the senior brethren, and partly by assistance from Europe. And though the Bible Society has liberally assisted to defray the expense of the translations, yet the printing and gratuitous distribution of the Scriptures, as well as the support of the Missionaries in the new stations, requires an increase of our exertions. Several promising young men are also waiting an opportunity to join them.

* This fact is stated merely to shew the necessity of our own friends exerting themselves annually, and not to reflect on any of the other societies afterwards mentioned.

† We do not include Brother Fernandez, senior, pastor of the church at Dinaj-pore, and several native preachers; some of whom are supported by the separate subscriptions of individuals in Great Britain.

We have received considerable aid, both for the Translations and for other Missionary Expenses, from our fellow-Christians of other denominations, for which we are sincerely thankful, both to them, and to Him who put it into their hearts to assist us. We however by no means wish to injure the funds of other Missionary Societies, by soliciting contributions from those who cannot conveniently encourage the Missions belonging to their own connections and ours also.

But while we most cordially rejoice in the success of all who are employed in spreading the Gospel in any part of the heathen world, we wish to call the attention of our own Congregations to our own Missionaries; believing there are many young people, and others, whose circumstances prevent them from subscribing more largely, who will take a pleasure in contributing a small sum quarterly; and by a number uniting their small contributions, a considerable sum may be raised, without burdening any one.

That we may prevent mistakes, and act with fairness and candour towards Christians of other denominations, employed in the same general cause, we would remark, that there are several other Societies engaged in spreading the Gospel in foreign parts, to all of which we earnestly wish the greatest prosperity.

[After enumerating the different Missionary Institutions, the paper closes thus, in a truly catholic and Christian spirit:]

Now we wish our Collectors not to attempt urging any persons to subscribe to our Mission, whose connections would naturally lead them to give the preference to either of these Pædo-baptist Societies: whatever is voluntarily offered we thankfully receive, but we would not indulge, for one moment, any desire to advance our own interest at the expense of others. If we had richer funds, and fewer calls for money than they, we should be glad to aid any of these excellent institutions.

COMMUNICATION FROM THE CALCUTTA CORRESPONDING COMMITTEE OF THE CHURCH MISSIONARY SOCIETY, ON THE REV. DR. JOHN'S INDIAN SCHOOLS, WITH LETTER OF DR. JOHN.

THE Committee of the Church Missionary Society authorised its Corresponding Committee at Calcutta to draw annually for the sum of 250l. to be appropriated principally to the support of Public Readers of the Scriptures in the different towns of India. A good beginning has been made in this work: but the support of the School Establishments of the venerable Dr. John, Senior of the Royal Danish Mission at Tranquebar, appeared to the Corresponding Committee so highly important, that they have devoted a part of the fund to this object. The friends of the Society will, doubtless, be gratified to hear, after reading the following communications, that the Committee have placed 500l. per annum at the disposal of the Corresponding Committee at Calcutta, for the furtherance of this and other important and promising objects; and will enable them greatly to extend this grant, if it shall appear that even a much larger sum may be annually employed with good effect.

Extract of a Letter from the Rev. T. T. Thomason, to the Secretary of the Church Missionary Society, dated Calcutta, 5th Feb. 1813.

My dear Sir—

We have been induced to apply part of your contribution to *the support of free schools on the Coast.* The venerable and pious Dr. John had often mentioned his want of funds for the accomplishment of his plans amongst the Tamul Christians. The enclosed is an ex-

tract of a letter from that Minister, written in November last. The earnest application was thought a sufficient call from Providence, to justify an immediate supply. We therefore voted him the sum of one hundred rupees per month for the support of his school. Establishments of this nature are so immediately within the scope of your Society's labours, that we could not but rejoice in being able at once to gratify his heart by a speedy compliance with his wishes, and to promote the grand object of your Association in the most essential manner. I communicated this resolution to that honoured labourer in time for him to receive the glad tidings by Christmas-Day. This is always a joyful time with the Tamul Christians; and would be kept with peculiar joy and thankfulness on receiving the unexpected intelligence of this donation. The Rev. Mr. Thompson, Chaplain at Madras, has the immediate superintendance of this charity: he is near Dr. John, and will watch over the expenditure of the money. From him, as well as from Dr. John, I expect to receive accounts of their progress from time to time; which accounts shall be forwarded to you, as they arrive, by the very first opportunity. It appears to me that the true line of labour is precisely that which Dr. John has pointed out to us. In the sphere of native Christians we have great scope for our exertion. And we can no where labour with such a good prospect of success.

Extract of a Letter from the Rev. Dr. John to the Rev. T. T. Thomason, dated Tranquebar, 6th Nov. 1812.

I do not know whether the late Mr. Brown communicated to you my pamphlet on "Indian Civilization," in which I recommended Free Reading-Schools, so often wished for by English Authors. But all remained only *Pia desideria*. I made, therefore, near three years ago, a trial amongst the Tamul on my own risk; but observing, on the distribution of the Holy Scriptures, that but a small part of those who desired the Bibles could read in a tolerable manner, I took them back, and gave first only smaller books, with the promise, that, if they could read them with less stammering, they should get larger portions.

I soon began to feel anxiety how I should continue this charitable institution, seeing that the little fund appointed was exhausted; and I received only thirty pagodas from private benefactors, which was little more than the support for a month. I was obliged, in consequence, to send away one of the European Seminarists to his relations, whom I had intended to educate for the Mission, and in particular for the Free-School Institution. Some more reductions I have delayed till next January, in order not to grow too soon weary in well doing, but wait if God Almighty will not open another spring to nourish my already-begun Moral Nursery.

I entered on this design encouraged by the 25th Psalm: and have the satisfaction to see, that my trust in God has not been quite put to shame; but observe joyfully, that, by means of these Free-Schools, a great number of Psalms in Tamul and English, and of Solomon's Proverbs and Ecclesiasticus, and of the Four Gospels in Tamul, and New Testament in English, and a still greater number of Extracts of the Bible in Tamul, have been introduced among the Protestant, Roman Catholic, and heathen children. *Even the heathen children learn Select Psalms, and lessons of Sirach, and parts of the New Testament, with such pleasure, that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves; and are surprised at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God, and not only human ordinances.* In short, a good number have already gone out of the schools, who have learned so much reading in Tamul and in English, and useful knowledge, as they no where would have obtained, if they had not been instructed in these Free-Schools; and have lessened among the heathens the prejudices against the Holy Scriptures and Christian Religion.

My dear Sir, may not these Reading Schools have an essential connection with the grand object of making the reading of the Bible in the Oriental Languages in India more universal, if a separate Free-School Society was established, which I have proposed in my pamphlet? May there not, even in Calcutta, be made a beginning to

such a Society; and will it not be approved, supported, and extended in the blessed country of Bengal, and by degrees in England? Then, surely, Calcutta would become a second Halle, as the late Mr. Brown prophesied; not only regarding the extensive distribution of the Sacred Scriptures, but also regarding the education of poor children and orphans, which are so much hitherto neglected in India. The Orphan-house at Halle had a very little beginning, but to what an extent, and to the blessing of millions of souls, has it not grown, by *Divine Providence*, and *by faith* of the faithful servants and friends of his blessed religion!

May I dare, my dear Sir, to entreat you, that either yourself, or any other warm friend of God and of the Indian Youth, would be instrumental in this view, by recommending, in the next New-Year's Sermon, such a separate Society of Free Reading-Schools; as we know what a happy success the late Mr. Brown, and the last sermon of the zealous Rev. Mr. Martyn, has produced?

I think Free-Schools are almost indispensable, if we wish that the Holy Scriptures, in the native languages, may be soon universally read. If so many religious friends in England shew so much mercy upon Indian Youth, should we not hope that those who live in India, and are eye-witnesses of the deplorable state of the native children, would be the first who endeavour to remove their misery by a charitable institution, or by a Free-School Society? If the latter should find too many difficulties, may I not hope that I may get, by a charitable collection, a small support of about thirty pagodas per month to carry on my Free-Schools, that necessity may not force me to give them up entirely? May God grant that I may find at Bengal that relief and comfort which I have not yet been able to obtain on the Coast.

The Committee rejoice that their Corresponding Committee at Calcutta had it in their power effectually to relieve the anxiety and to further the plans of this venerable man.

YORKSHIRE CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

THE Rev. Basil Woodd has preached, within the last few weeks, at various churches in Yorkshire, and still continues in that benevolent labour, on behalf of the Church Missionary Society. About *six hundred pounds* have been already contributed; and Associations have been formed, or are about to be formed, at Leeds, Bradford, Bramley, Huddersfield, Wakefield, Ossett, Pudsey, Tadcaster, Knaresborough, Little Ouseborne, &c. &c.

An exact statement of the Churches and Chapels, with the amount of the Collections, will be given in our next Number.

CHURCH MISSIONARY INVESTMENT FOR AFRICA.

THE Committee have availed themselves of the return to Africa of the Neptune, Capt. Gibson (which rendered such important service to Mr. Butscher and his companions in their shipwreck), to replace the stores lost in the Charles. The Neptune is now on her way, and has an investment on board, for the use of the Society's Settlements, to the amount of nearly 2000*l.*; which, with stores bought at Goree, and since at Sierra Leone, will enable the Missionaries to adopt, at the close it is hoped of the present Rains, that extension of the Society's Settlements which was suspended by the shipwreck of Mr. Butscher and his companions.

TRIBUTE OF THE BIBLE SOCIETY TO THE MEMORY OF GRANVILLE SHARP, ESQ.

THE Committee of the British and Foreign Bible Society having expressed their wish that publicity might be given to the following Resolution, we gladly comply with the request.

At a Meeting of the Committee of the British and Foreign Bible Society, held at the New London Tavern, Cheapside, on Monday the 2d of August, 1813,—the Right Hon. the CHANCELLOR of His MAJESTY'S EXCHEQUER in the Chair,—the following Resolution was unanimously adopted, and ordered to be published:—

"It having pleased GOD, in the course of his providence, to call GRANVILLE SHARP, Esq. to his heavenly rest, the Committee of the British and Foreign Bible Society feel a mournful pleasure in recording their veneration for his character, and their gratitude for his services. In him the Committee recognize the venerable person under whose auspices the Society was formed, the earliest and largest benefactor to their library, and one of the most regular, diligent, and useful attendants at the meetings for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his Biblical Learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless GOD for having continued so long among them an instrument of so great usefulness, and they trust that the benefit of his labours may be perpetuated and extended by the influence of his example."

(Extracted from the Minutes.)

JOHN OWEN,
JOSEPH HUGHES,
CHAS. F. A. STEINKOPFF,
} Secretaries.

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Now we wish our Collectors not to attempt urging any persons to subscribe to our Mission, whose connections would naturally lead them to give the preference to either of these Pædo-baptist Societies: whatever is voluntarily offered we thankfully receive, but we would not indulge, for one moment, any desire to advance our own interest at the expense of others. If we had richer funds, and fewer calls for money than they, we should be glad to aid any of these excellent institutions.

to ignorance, error, superstition, and vice. It is hoped, Sir, that from this moment all the energies of our Church will be called forth, and that it will appear that God hath preserved, blessed, and exalted us for the purpose of making known his glory to the ends of the earth.

It is in the character of Churchmen that we appear this day; happy in an opportunity of testifying our attachment to our Zion, and of proving that attachment by zeal for her honour, manifested in a way that is connected with the general interests of Christianity. Our past omissions (for "we have left undone what we ought to have done") are not chargeable on our Venerable Parent. She has long reminded us of our duty. She has taught us daily to pray, that God "would have mercy upon all men,"—that he would "make his ways known upon earth, and his saving health among all people;"—that he would "have mercy upon all Jews, Turks, Infidels, and Heretics;" but we have been inattentive and undutiful children. Our indolence and inactivity have proved the coldness of our devotion, if not its hypocrisy. We are anxious now to become consistent churchmen; to have our prayers and our conduct in unison with each other. We are desirous of calling into exercise the evangelical duties which we inculcate,—repentance toward God, and faith in our Lord Jesus Christ: repentance, for our past indifference to the glory of God and the interests of our Redeemer's kingdom: repentance, for our disobedience to his great command, *Go ye into all the world, and preach the Gospel to every creature:* repentance, for our disbelief of his gracious promise, *Lo, I am with you always even to the end of the world:* repentance, for the guilt of blood, the blood of those who have perished through lack of knowledge, which we have used no adequate efforts to communicate to them. And while, in the retrospect of guilty neglect we cry, *God be merciful to us sinners,* we are desirous of exercising the other evangelical duty,—faith in our Lord Jesus Christ; by encouraging one another to zeal and activity; by looking to his mercy for the pardon of the past, for strength to follow up our confessions with reformation, and for his blessing on the efforts we propose to make.

Such, Sir, are our feelings on the present occasion. Having briefly described them, I shall trespass no longer on your patience, than while I express my satisfaction

and thankfulness in seeing around me so much respectability and unanimity on the present important occasion. Sir, the ducal coronet glitters to day more brightly than ever before, in the situation in which its noble proprietor has placed it, as receiving and reflecting the rays of the Sun of Righteousness.

I beg leave to second the motion which has just been made.

SPEECH OF REV. JAMES VAUGHAN, ON THE SAME OCCASION.

I CONSIDER, Sir, that by adopting the Resolution which I shall have the honour of proposing to you, we shall be promoting our best interests both as a nation and as individuals. When I reflect how long England, shielded under the protecting wing of the Almighty "has bid defiance to a warring world;" when I inquire, why, in the midst of his successful, though devastating career, our enemy has found one nation not to be overcome, I cannot but consider the question in some measure answered in those words of Scripture: *Those that honour me, I will honour.*

Yes, Sir, England has, more than any other nation, been employed in evangelizing the world. She has included the spiritual interests of the whole race of mankind in the wide embrace of her benevolence. That inextinguishable flame, which the blessed reformer Latimer declared was lighted up at his martyrdom, has not only illuminated this favoured land, but is now bursting forth from hence to enlighten the whole world. Almost every denomination of our Christian Brethren has sent forth the "heralds of salvation" into Pagan Countries. *Their sound is gone forth into all lands, and their voice unto the ends of the world.* We are not competitors, but coadjutors with them. There is no contest among us, except it be a contest of love and zeal in promoting the glory of God, and the salvation of immortal souls. I would say to every Missionary Society that has these objects in view, *We wish you prosperity in the name of the Lord: we have blessed you out of the house of the Lord.*

The question now before us, is, not whether there

shall be missions, but whether we shall have the honour of co-operating with those who are engaged in them; whether we are willing to promote their honourable efforts; whether we shall share with them *the blessing of those who are ready to perish.*

It is a serious consideration, Sir, that the time is fast approaching when we shall meet the Heathen at the bar of God. On that awful day, the Heathen will know the full value of that blessed Gospel which has been graciously committed to us. With what unutterable shame shall we hear their reproaches, if we have neglected to use any means within our power to impart that Gospel to them! With what inexpressible joy shall we receive their gratitude, if we have been in the smallest degree instrumental in their salvation!

I feel totally inadequate to expatiate upon a question so momentous in its consequences to ourselves, and to millions of our fellow-creatures. But I trust that the arguments which have been used by those who have preceded me, arguments pleaded so ably and so eloquently, together with those that will yet be urged, will animate the zeal and ensure the concurrence of this meeting in the formation of an Association in aid of the important designs of the Church Missionary Society for Africa and the East. I therefore move, Sir,

"That an Association be now formed in this City, for the purpose of aiding and co-operating with the said Society, and that the Association be styled 'The Church Missionary Association, in aid of the Church Missionary Society for Africa and the East.'"

SPEECH OF THE REV. WALKER GRAY, ON THE SAME OCCASION.

In rising, Sir, to second the motion which has been just made by the Rev. Mr. Vaughan, allow me in a few words to express the heart-felt satisfaction which I experience in the meeting of this day. Amidst the numerous exertions which have been made in every part of this kingdom to promote the good cause of religion, the City of Bristol has ever maintained a conspicuous part. For an instance of this, we need only reflect on her early and

zealous co-operation with the British and Foreign Bible Society. She is now called upon to promote the objects of another Society nearly allied to it: to establish, on the plan of her Auxiliary Bible Society, an Association in aid of the "Church Missionary Society for Africa and the East." The friends of Bristol will doubtless rejoice in this further opportunity afforded her, of shewing her liberality, and of proving her zeal in the good cause of Christ, and in the promotion of the salvation and happiness of the human race. And may we not indulge the pleasing hope, that, by the transactions of this day, she is setting an example which will be followed by other cities and towns throughout the kingdom; and that, in the course of a few years, the Church Missionary Society may, like the Bible Society, have her numerous Auxiliary Associations, in aid of the promotion of her important objects? Every Christian, who really values the blessings of Christianity, and reverences the positive command of his Divine Master, will not doubt, but that it is our duty to endeavour to impart to the Heathen World those religious advantages which we ourselves enjoy. And where the word of God is sent, every genuine friend of Episcopacy will wish that there may accompany it a regularly ordained and delegated expounder of its doctrines, and administrator of its rites and ordinances.

Such are the objects, Sir, of the institution with which the City of Bristol is this day called upon to co-operate. The Bible Society has well prepared the way for our exertions. Already, through its means, has the Sun of Righteousness begun to dawn upon many nations which were involved in darkness and in the shadow of death. Through the co-operation of this, and of other Missionary Societies, may it continue to arise, till it has cleared their horizon, and they are in possession of the full light of Gospel Day! The Bible Society has planted the Tree of Life in many countries, which were before barren deserts: its leaves have begun to bud forth for the healing of the nations. What remains, but that the regularly constituted guardians of that sacred tree be sent to their posts,—to point out to the nations its healing properties,—to shew them its application,—to teach them how they may extract from it that sovereign balm which it affords for every sin and sorrow,—to be the dispensers of its fruits to the hungry and thirsty, that they may eat

thereof, and live for ever. The prospect, Sir, before us, is animating. The signs of the times, as connected with the interests of religion, are most propitious. But there is one reflection, which I would wish may be deeply impressed on the minds of all those who are come forward this day to promote this great and good object, viz. that God alone is the Author and Giver of all success: *Though Paul may plant, and Apollos may water, it is God who giveth the increase.*

While then the zeal and liberality of Bristol is called forth in the establishment of this Association in aid of the "Church Missionary Society," may the prayers of Bristol ascend to the Throne of Divine Grace, and bring down a blessing upon its exertions. *The harvest* truly *is plenteous.* Let us then pray that the Lord of the harvest will send forth labourers; for if HE send them not forth, it is in vain that we do.

And for all "those who shall be ordained to this holy function" of evangelizing the Heathen World, let us pray, in the words of the Church of England, that they may be endued with God's "grace and heavenly benediction; that, both by their life and doctrine, they may set forth his glory, and set forward the salvation of all men, through Jesus Christ."

NOTICE TO CLERGYMEN FROM THE SOCIETY FOR PROPAGATING THE GOSPEL.

THE INCORPORATED SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS, having experienced some difficulty in obtaining Clergymen to settle as resident Missionaries in the province of Nova Scotia, think it their duty to give this further notice of the new advantages to be derived, from the liberality of Government, to such Missionaries. The salary to each Missionary from the Society will be two hundred pounds sterling per annum, free from all deductions. The income from the parishes is uncertain and variable; but the Society gene-

rally require from the parishioners an engagement to supply the Missionary with a house and glebe, and with other advantages, where they can be obtained. The Society are accustomed, if it be necessary, to advance half a year's salary to a Missionary going abroad, and an allowance is made towards the charge of the voyage, from fifty to one hundred pounds, according to the size of his family. The Society have also founded four Scholarships at a Chartered College in Nova Scotia, and six Scholarships at a Grammar School connected with the College, for Students in Divinity, with a salary of fifty pounds per annum to each, and with a preference to the sons of Missionaries. And, as a further encouragement, his Majesty is pleased to grant, during life, a pension of one hundred pounds per annum, to those Missionaries who, after a service of ten years, shall be considered by the Society as disabled, by age or infirmity, from the performance of their duty; and likewise a pension of fifty pounds per annum to the Widows of such Missionaries as die in the service of the Society.

All applications must be addressed to the Rev. Dr. Morice, Secretary to the Society, 53, Gower Street, Bedford Square, London.———July, 18, 1813.

NORWICH CHURCH MISSIONARY ASSOCIATION.

AN Association, in aid of the Church Missionary Society, will be formed, in a few weeks, at Norwich, under the patronage of the Lord Bishop of Norwich, and many Clergymen of the City and County. The Secretary of the Society, with some other Clergymen, members of the Committee, will preach Sermons preparatory to the meeting.

CIRCULAR OF THE BAPTIST MISSIONARY SOCIETY.

THE Baptist Missionary Society, which was first formed Oct. 2, 1792, has not attempted to accumulate funds*, but has all along depended on the assistance of the religious public.

Hitherto Providence has supplied their wants, and they have been enabled to meet the expenses of sending out a number of Missionaries to the East Indies, whose labours GOD has blessed to the turning of many of the heathen from the worship of idols, as well as bringing many Musselmans to believe in Christ, and many Catholics, Armenians, and irreligious Protestants, to embrace the truth as it is in Jesus.

Our three senior Missionaries have for a long time more than maintained themselves, and, besides their other labours, have made great progress in translating the Scriptures into twelve of the Oriental Languages; the whole is already printed in some of them, and a part in all.

We have now at least *thirty-four* grown persons†, (including the Missionaries and their wives) and *forty-three* children, to be supported, partly by the labour of the senior brethren, and partly by assistance from Europe. And though the Bible Society has liberally assisted to defray the expense of the translations, yet the printing and gratuitous distribution of the Scriptures, as well as the support of the Missionaries in the new stations, requires an increase of our exertions. Several promising young men are also waiting an opportunity to join them.

* This fact is stated merely to shew the necessity of our own friends exerting themselves annually, and not to reflect on any of the other societies afterwards mentioned.

† We do not include Brother Fernandez, senior, pastor of the church at Dinaj-pore, and several native preachers; some of whom are supported by the separate subscriptions of individuals in Great Britain.

We have received considerable aid, both for the Translations and for other Missionary Expenses, from our fellow-Christians of other denominations, for which we are sincerely thankful, both to them, and to Him who put it into their hearts to assist us. We however by no means wish to injure the funds of other Missionary Societies, by soliciting contributions from those who cannot conveniently encourage the Missions belonging to their own connections and ours also.

But while we most cordially rejoice in the success of all who are employed in spreading the Gospel in any part of the heathen world, we wish to call the attention of our own Congregations to our own Missionaries; believing there are many young people, and others, whose circumstances prevent them from subscribing more largely, who will take a pleasure in contributing a small sum quarterly; and by a number uniting their small contributions, a considerable sum may be raised, without burdening any one.

That we may prevent mistakes, and act with fairness and candour towards Christians of other denominations, employed in the same general cause, we would remark, that there are several other Societies engaged in spreading the Gospel in foreign parts, to all of which we earnestly wish the greatest prosperity.

[After enumerating the different Missionary Institutions, the paper closes thus, in a truly catholic and Christian spirit:]

Now we wish our Collectors not to attempt urging any persons to subscribe to our Mission, whose connections would naturally lead them to give the preference to either of these Pædo-baptist Societies: whatever is voluntarily offered we thankfully receive, but we would not indulge, for one moment, any desire to advance our own interest at the expense of others. If we had richer funds, and fewer calls for money than they, we should be glad to aid any of these excellent institutions.

COMMUNICATION FROM THE CALCUTTA CORRESPONDING COMMITTEE OF THE CHURCH MISSIONARY SOCIETY, ON THE REV. DR. JOHN'S INDIAN SCHOOLS, WITH LETTER OF DR. JOHN.

THE Committee of the Church Missionary Society authorised its Corresponding Committee at Calcutta to draw annually for the sum of 250l. to be appropriated principally to the support of Public Readers of the Scriptures in the different towns of India. A good beginning has been made in this work: but the support of the School Establishments of the venerable Dr. John, Senior of the Royal Danish Mission at Tranquebar, appeared to the Corresponding Committee so highly important, that they have devoted a part of the fund to this object. The friends of the Society will, doubtless, be gratified to hear, after reading the following communications, that the Committee have placed 500l. per annum at the disposal of the Corresponding Committee at Calcutta, for the furtherance of this and other important and promising objects; and will enable them greatly to extend this grant, if it shall appear that even a much larger sum may be annually employed with good effect.

Extract of a Letter from the Rev. T. T. Thomason, to the Secretary of the Church Missionary Society, dated Calcutta, 5th Feb. 1813.

My dear Sir—

We have been induced to apply part of your contribution to *the support of free schools on the Coast*. The venerable and pious Dr. John had often mentioned his want of funds for the accomplishment of his plans amongst the Tamul Christians. The enclosed is an ex-

tract of a letter from that Minister, written in November last. The earnest application was thought a sufficient call from Providence, to justify an immediate supply. We therefore voted him the sum of one hundred rupees per month for the support of his school. Establishments of this nature are so immediately within the scope of your Society's labours, that we could not but rejoice in being able at once to gratify his heart by a speedy compliance with his wishes, and to promote the grand object of your Association in the most essential manner. I communicated this resolution to that honoured labourer in time for him to receive the glad tidings by Christmas-Day. This is always a joyful time with the Tamul Christians; and would be kept with peculiar joy and thankfulness on receiving the unexpected intelligence of this donation. The Rev. Mr. Thompson, Chaplain at Madras, has the immediate superintendance of this charity: he is near Dr. John, and will watch over the expenditure of the money. From him, as well as from Dr. John, I expect to receive accounts of their progress from time to time; which accounts shall be forwarded to you, as they arrive, by the very first opportunity. It appears to me that the true line of labour is precisely that which Dr. John has pointed out to us. In the sphere of native Christians we have great scope for our exertion. And we can no where labour with such a good prospect of success.

Extract of a Letter from the Rev. Dr. John to the Rev. T. T. Thomason, dated Tranquebar, 6th Nov. 1812.

I do not know whether the late Mr. Brown communicated to you my pamphlet on "Indian Civilization," in which I recommended Free Reading-Schools, so often wished for by English Authors. But all remained only *Pia desideria*. I made, therefore, near three years ago, a trial amongst the Tamul on my own risk; but observing, on the distribution of the Holy Scriptures, that but a small part of those who desired the Bibles could read in a tolerable manner, I took them back, and gave first only smaller books, with the promise, that, if they could read them with less stammering, they should get larger portions.

I soon began to feel anxiety how I should continue this charitable institution, seeing that the little fund appointed was exhausted; and I received only thirty pagodas from private benefactors, which was little more than the support for a month. I was obliged, in consequence, to send away one of the European Seminarists to his relations, whom I had intended to educate for the Mission, and in particular for the Free-School Institution. Some more reductions I have delayed till next January, in order not to grow too soon weary in well doing, but wait if God Almighty will not open another spring to nourish my already-begun Moral Nursery.

I entered on this design encouraged by the 25th Psalm: and have the satisfaction to see, that my trust in God has not been quite put to shame; but observe joyfully, that, by means of these Free-Schools, a great number of Psalms in Tamul and English, and of Solomon's Proverbs and Ecclesiasticus, and of the Four Gospels in Tamul, and New Testament in English, and a still greater number of Extracts of the Bible in Tamul, have been introduced among the Protestant, Roman Catholic, and heathen children. *Even the heathen children learn Select Psalms, and lessons of Sirach, and parts of the New Testament, with such pleasure, that their parents and relations often express their great approbation, and acknowledge that their children grow in these schools wiser than they themselves; and are surprised at their changed conduct, so different from their former, especially regarding the duties of children to their parents, superiors, and magistrates, which they hear are from God, and not only human ordinances.* In short, a good number have already gone out of the schools, who have learned so much reading in Tamul and in English, and useful knowledge, as they no where would have obtained, if they had not been instructed in these Free-Schools; and have lessened among the heathens the prejudices against the Holy Scriptures and Christian Religion.

My dear Sir, may not these Reading Schools have an essential connection with the grand object of making the reading of the Bible in the Oriental Languages in India more universal, if a separate Free-School Society was established, which I have proposed in my pamphlet? May there not, even in Calcutta, be made a beginning to

such a Society; and will it not be approved, supported, and extended in the blessed country of Bengal, and by degrees in England? Then, surely, Calcutta would become a second Halle, as the late Mr. Brown prophesied; not only regarding the extensive distribution of the Sacred Scriptures, but also regarding the education of poor children and orphans, which are so much hitherto neglected in India. The Orphan-house at Halle had a very little beginning, but to what an extent, and to the blessing of millions of souls, has it not grown, by *Divine Providence*, and *by faith* of the faithful servants and friends of his blessed religion!

May I dare, my dear Sir, to entreat you, that either yourself, or any other warm friend of God and of the Indian Youth, would be instrumental in this view, by recommending, in the next New-Year's Sermon, such a separate Society of Free Reading-Schools; as we know what a happy success the late Mr. Brown, and the last sermon of the zealous Rev. Mr. Martyn, has produced?

I think Free-Schools are almost indispensable, if we wish that the Holy Scriptures, in the native languages, may be soon universally read. If so many religious friends in England shew so much mercy upon Indian Youth, should we not hope that those who live in India, and are eye-witnesses of the deplorable state of the native children, would be the first who endeavour to remove their misery by a charitable institution, or by a Free-School Society? If the latter should find too many difficulties, may I not hope that I may get, by a charitable collection, a small support of about thirty pagodas per month to carry on my Free-Schools, that necessity may not force me to give them up entirely? May God grant that I may find at Bengal that relief and comfort which I have not yet been able to obtain on the Coast.

The Committee rejoice that their Corresponding Committee at Calcutta had it in their power effectually to relieve the anxiety and to further the plans of this venerable man.

YORKSHIRE CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

THE Rev. Basil Woodd has preached, within the last few weeks, at various churches in Yorkshire, and still continues in that benevolent labour, on behalf of the Church Missionary Society. About *six hundred pounds* have been already contributed; and Associations have been formed, or are about to be formed, at Leeds, Bradford, Bramley, Huddersfield, Wakefield, Ossett, Pudsey, Tadcaster, Knaresborough, Little Ouseborne, &c. &c.

An exact statement of the Churches and Chapels, with the amount of the Collections, will be given in our next Number.

CHURCH MISSIONARY INVESTMENT FOR AFRICA.

THE Committee have availed themselves of the return to Africa of the Neptune, Capt. Gibson (which rendered such important service to Mr. Butscher and his companions in their shipwreck), to replace the stores lost in the Charles. The Neptune is now on her way, and has an investment on board, for the use of the Society's Settlements, to the amount of nearly 2000*l.*; which, with stores bought at Goree, and since at Sierra Leone, will enable the Missionaries to adopt, at the close it is hoped of the present Rains, that extension of the Society's Settlements which was suspended by the shipwreck of Mr. Butscher and his companions.

TRIBUTE OF THE BIBLE SOCIETY TO THE MEMORY OF GRANVILLE SHARP, ESQ.

THE Committee of the British and Foreign Bible Society having expressed their wish that publicity might be given to the following Resolution, we gladly comply with the request.

At a Meeting of the Committee of the British and Foreign Bible Society, held at the New London Tavern, Cheapside, on Monday the 2d of August, 1813,—the Right Hon. the CHANCELLOR of His MAJESTY'S EXCHEQUER in the Chair,—the following Resolution was unanimously adopted, and ordered to be published:—

"It having pleased GOD, in the course of his providence, to call GRANVILLE SHARP, Esq. to his heavenly rest, the Committee of the British and Foreign Bible Society feel a mournful pleasure in recording their veneration for his character, and their gratitude for his services. In him the Committee recognize the venerable person under whose auspices the Society was formed, the earliest and largest benefactor to their library, and one of the most regular, diligent, and useful attendants at the meetings for the transaction of business. While the Committee acknowledge the obligations of the Society to the extent and accuracy of his Biblical Learning, they feel it their duty to bear particular and affectionate testimony to the integrity of his mind, the simplicity of his spirit, and the philanthropy of his heart. The Committee desire to bless GOD for having continued so long among them an instrument of so great usefulness, and they trust that the benefit of his labours may be perpetuated and extended by the influence of his example."

(Extracted from the Minutes.)

JOHN OWEN,
JOSEPH HUGHES,
CHAS. F. A. STEINKOPFF,
} Secretaries.

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

By the Rev. John Scott, *Hull*	L. 15	0	0
A few Friends, by Rev. H. Maturin, M. A. of *Fanet*, Ireland	10	0	0
Blunham, Beds. one Quarter's Contributions	4	0	0
Cambridge: Collections at Trinity Church, by Rev. Daniel Wilson, M. A.	114	10	2½
——: Annual Subscriptions and Benefactions	236	8	3½
——: Donation, Mrs. Bowman	5	0	0
BRISTOL CHURCH MISSIONARY ASSOCIATION: second Remittance	250	0	0
Collections in Radnorshire, by Rev. David Ruell, M.A.			
Knighton Church	2	10	6
Kirry Church	3	8	6
Llanvihangel Rhydithon Church	1	13	0
Llanbister Church	2	3	6
Rev. Mr. Lloyd, Vicar of *Llanbister*	10	10	0
Rev. Edward Pemberton, M. A. *Belchamp St. Paul's, Essex,*	10	10	0
Belchamp St. Paul's Church, Essex: Collection by Rev. E. Pemberton, M. A.	10	9	3
Little Yeldham Church, Essex: ditto, by ditto	5	6	3
Homerton: Ram's Chapel: Collections by Rev. Josiah Pratt, B. D.; and Rev. Wm. Goode, M. A.	32	8	1
Contributions, by Rev. W. Goode, M. A. *Blackfriars*	12	0	0
Ditto, one quarter, by Mrs. Pratt	1	19	9
Sheffield Church: (Rev. T. Sutton, M. A. Vicar): Collection by Rev. M. M. Preston, M. A.	46	2	6
Contributions from LOCK ASSOCIATION, by Miss Dod	15	6	0
Ditto, from QUEEN-SQUARE-CHAPEL ASSOCIATION, by Mr. Deve	4	2	9
H. Thompson, Esq., Kirby Hall: third Donation	50	0	0
Miss Sarah Terry, Devonshire Street, Queen's Square	10	10	0

Missionary Register.

No. 9. SEPTEMBER, 1813. Vol. I.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Continued from p. 282.)

MR. SWARTZ was never married; and though this circumstance may induce some persons to attach less weight to his sentiments on the subject of a Missionary's marriage than they deserve; yet the following remarks justly claim the serious consideration of all whom they may concern.

Adverting to information which he had received of the arrival of a Missionary in India with his wife, he writes as follows:—

I confess, dear Sir, I was grieved at it. I assure you that I honour the state of matrimony as a divinely instituted state; but, if a new Missionary comes out, he ought to be unembarrassed. His first work, besides an attention to his personal religion, is the learning of some languages, which requires great attention, and unwearied application. I will not say that a married man is unable to learn languages; but, this I know from experience in others, that the work goes on very slowly. Besides, a new Missionary who comes out in the married state wants many things to maintain his family decently, which may distract him. If one should enter into that state after he had become qualified for his office, the difficulty would be less; and, even then, he ought to be well assured of her real piety, otherwise she will be a sore impediment to him in the discharge of his duty.

But the labours of this eminent man were now

drawing to a close. It has been already shewn how habitual was his expectation of death, and his preparation for the great change.

How many thousand benefits have I received, (he says in a letter, part of which has been given before,) from a merciful God! How grateful ought I to have been! But, alas! I must say, "Forgive, forgive all my multiplied iniquities, for the sake of Jesus Christ."

Whether I shall write again is uncertain. One thing only is certain, that we must die. But if we die in the Lord, united to Jesus Christ, being interested in his atonement, and renewed, at least in some degree, by his Spirit, and having a well-grounded hope of everlasting life, all is well. Death has lost his sting, i. e. his power to hurt us. O blessed eternity! there I hope to sing the praises of God and our Redeemer with you. Till then, let us *fight the good fight of faith, laying hold on eternal life*, till we enjoy it.

Remember me to —— and ——; and tell them I wish to be with them in the house of my Heavenly Father. I am now on the brink of eternity. Oh! when shall I see God and praise him for ever! When shall I be perfectly wise, holy, and happy! When shall I live for ever!

I am sincerely, to the last breath of my life,

Dear Friends,

Your most obedient humble servant,

(Signed) C. F. SWARTZ.

My Dear Friends— Tanjore, April 10, 1795.

As Mr. Kolhoff has given you an account of his present welfare, I will add something concerning my own health. I praise God for his mercy, which he has bestowed upon me. Though I am now in the sixty-ninth year of my age, I still am able to perform the ordinary functions of my office. Of sickness I know little or nothing. How long I am to stay, my Creator and Preserver knows. My only comfort is in the redemption made by Jesus Christ. He is, and shall be, my *wisdom*: by him I have received the salutary knowledge which leads me to the favour of God. He is my *righteousness*: by his atonement I have pardon of my sins: being clothed in his righteousness, my sins

will not appear in judgment against me. He is likewise my *sanctification*: in his holy life, I best learn the will of God: and, by his Spirit, I shall be daily encouraged and strengthened to hate every sin, and to walk in the way of the commandments of God. He is, and I hope he will be, my *redemption*: by him I shall be delivered from all evil, and made eternally happy.

Others may glory in what they please: I will glory in nothing else but Jesus Christ, and him crucified. Should I presume to rely on my own virtue, I must soon despair. Though I heartily wish to obey God, and follow the example of my Saviour; though I will stedfastly endeavour, by the grace of God, to subdue my inclination to sin; yet, in all this, there is and ever will be imperfection, so that I dare not stand upon so rotten a ground. But to *win Christ*, and to be *found in him*, in life, in death, in the day of judgment, was St. Paul's wish, has been the wish of all genuine Christians, and shall be mine as long as I breathe. This was not a peculiarity in St. Paul's character. No: he admonishes all to follow him in this point. This close adherence to Christ will not make us indolent in our obedience. It will rather impel, strengthen, and cheer us in the pursuit of true and Christian holiness.

As this may very possibly be my last letter to you, I cannot but earnestly entreat you to follow St. Paul, that excellent pattern of true goodness. By doing so, you will easily withstand and overcome the temptations of a vain world: you will live and die in peace; and, at last, be received into glory.

We have known one another a long time on earth. May we know one another in a blessed eternity, where sin and sorrow never shall disturb us! Watch and pray, that ye *may be accounted worthy to stand before the Son of Man*, your Redeemer.

I am, my dear Friends,

Your affectionate Friend.

(Signed) C. F. SWARTZ.

These are the characteristics of a mind maturing for heaven!

When Mr. Swartz entered on his labours at Trichinapoly in 1766, his co-adjutors in the Missions of

the Society, in the Peninsula, were, at Madras, the Rev. John Philip Fabricius and the Rev. Mr. Breithaupt; and, at Cuddalore, the Rev. George Huttemann, who was joined the next year by the Rev. William Christian Gericke.

Of these brethren, Mr. Gericke alone survived Mr. Swartz. Of this eminent Missionary, the steady friend, admirer, and imitator of Mr. Swartz for thirty years, we shall hereafter give a Memoir.

The death of Mr. Schoelkopff, soon after he reached Madras, in 1777, has been already mentioned.

No other Missionaries arriving from Europe, and Mr. Swartz's increasing age and multiplied labours requiring assistance, the Danish Missionaries at Tranquebar sent him, as has been already observed, the Rev. Christian Pohlé; and ordained, in 1787, the Rev. John Caspar Kolhoff. The Society sent from Europe, in 1788, the Rev. Joseph Daniel Jænicke, brother to the Rev. John Jænicke, head of the Missionary Seminary at Berlin; in 1793, the Rev. Charles William Pæzold; and in 1797, the Rev. Immanuel Gotfreid Holzberg: and beside these, the Catechist Sattianaden was ordained, as has been already stated, by the Missionaries, in 1790; and was stationed at Palamcotta.

Madras, Cuddalore, Tritchinapoly, Negapatam, Tanjore, and Palamcotta, have been the chief stations of the Missionaries. A Mission was long maintained also at Calcutta; but, since the return of the Rev. William Toby Ringeltaube from India, in 1799, who had left England with Mr. Holzberg in 1797, that station has been unoccupied.

With one another, and with the Danish Missionaries at Tranquebar, they maintained inviolable the friendship of men of God. Among their various trials

and difficulties, "it was their great and mutual consolation," to use the words of the Danish Missionaries when writing on this subject, "that they were as of one heart and one soul, assisting one another in their work, giving to and receiving advice one from another, mutually sharing in sorrows and joys, receiving and giving thanks for one another's gifts, and praying for one another: often deeply wounded, sometimes by the inefficacy of their well-meant endeavours, and at other times by sad disappointments respecting individuals—however, they are comforted again, and comfort one another."

Is it a subject of wonder, that the Great Head of the Church should prosper such men? When was it that *the Lord added to the Church daily, such as should be saved?* Was it not, when the primitive preachers of the word exhibited the admirable pattern of disinterestedness and concord, the spirit of which these brethren so deeply imbibed? When *all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men as every man had need; and continuing daily with one accord in the Temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people.*

But the time was now come, when this venerable man was to exchange the society of saints on earth, for that of the *spirits of just men made perfect.*

The following affecting narrative of the closing scene of his life was drawn up by his pupil and as-

sistant, the Rev. John Caspar Kolhoff, and is dated Tanjore, Dec. 31, 1799.

From the beginning of January, to the middle of October, 1797, he pursued his labours in his ministerial office, and in his studies, with great fervour, under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian Languages by turns, and on Wednesdays he preached a lecture in the Portuguese Language, for the space of several weeks, and afterwards in the German Language to the privates, who had been made prisoners on the island of Ceylon, and, having taken to the service, were incorporated in his Majesty's 51st regiment, stationed in this place.

He made likewise a journey to Tritchinapoly, and several times visited Vellam, (a town six miles from Tanjore,) in order to preach the word of God to some companies of the 51st regiment, stationed at that place, and to invite the Heathens to accept the blessings of the Gospel.

During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which was begun and concluded by singing some verses of an hymn, and he dedicated an hour every day for instructing the Malabar school-children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the Church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

Though his strength and vigour were greatly impaired, yet his love to his flock constrained him to deny himself a great deal of that ease and repose which his great age required, and to exert all his remaining strength for their improvement in true religion. He took a particular delight in visiting the members of his congregation, with whom he conversed freely upon the subjects relating to their eternal interest. He told them plainly whatever was blameable in their conduct, and animated them, by every powerful argument, to walk worthy of their Christian profession. It was a most pleasing sight to see the

little children flock to him with such joy as children feel on meeting their beloved parent after some absence, and to observe his engaging and delightful method to lead them to the knowledge of God and of their duty.

He heard almost every day the accounts delivered by the Catechists, of their conversation with Christians, Pagans, and Heathens, and the effects produced by it, and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

His strength was visibly on the decline during the last year of his life; and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 7th of October, 1797, consisted only of a cold and hoarseness occasioned by a check of perspiration. Dr. Kennedy, who was a particular friend of Mr. Swartz, gave him an emetic to remove the phlegm which was collected in his chest; but he received no benefit from it, for, after taking the emetic, he was afflicted with vomiting four or five times every day, so as to be almost suffocated by it, and which lasted till the 27th of November following. It was very afflicting to see the sufferings of our venerable father, and every remedy rendered fruitless which was tried by that humane and excellent man the late Dr. Stuart, who acted for Dr. Kennedy during his absence, and who was very attentive to Mr. Swartz during his illness. My affliction would have proved insupportable, if a merciful God had not strengthened and comforted me, through the unexpected arrival of the Rev. Mr. Jœnické, on the 4th of November, 1797.

Under all his severe sufferings, he never uttered a single expression of impatience: his mind was always calm and serene. Once, when he suffered very severely, he said, "If it be the will of the Lord to take me to himself, his will be done. May his Name be praised!"

Although his strength was quite exhausted, and his body extremely emaciated through the frequent vomitings, yet, under all this calamity, he desired that the school-children, and others who usually attended the evening prayers, should assemble in his parlour, where, after singing, he expounded a portion of the Holy Scriptures, in a very affecting manner, and concluded it with his fervent and importunate prayers. It was always his custom to hear the English school-children read to him a

few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's Hymns. During his illness, he seemed particularly pleased with that excellent hymn which begins with the following words:—

> Far from our thoughts, vain world, be gone,
> Let my religious hours alone:
> Fain would mine eyes my Saviour see;
> I wait a visit, LORD, from thee!

He called it his beloved song, and desired the children to sing it frequently to him.

He earnestly exhorted and entreated the Heathens, who visited him in his illness, to forsake their idolatry, and to consider betimes the things which belonged to their peace. When one of them began relating that wonderful things occurred in the town, our venerable father answered, "The most wonderful thing is, that, after hearing so often the doctrines of Christianity, and being convinced of the truth of it, you are notwithstanding backward to embrace and obey it." In conversing with another Heathen of consequence, he expressed his great regret at leaving him in his idolatry, when he was entering into eternity; and added the following words: "I have often exhorted and warned you, but you have hitherto disregarded it: you esteem and honour the creature more than the Creator."

On the 23d of November, he was visited by Serfogee, the present Rajah, then presumptive heir of the kingdom of Tanjore, and to whom the Rev. Mr. Swartz was appointed guardian by the late Tulja Maha Rajah. On being informed that Serfogee Rajah wished to see him, he let him know that he should come immediately, as he doubted whether he should survive till the next day. On his arrival, he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the Rajah seemed to be deeply affected. The tenor of the speech was as follows:

"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavours to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians:—if they behave ill, let them be punished; but if they do well, shew yourself to them as their father and protector.

"As the due administration of justice is indispensably necessary for the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honour the only true God. May He be merciful, and enable you to do it!"

Our venerable father then inquired, whether he sometimes perused the Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

The resident, Mr. Macleod, who had been on a visit to Tritchinapoly for some weeks, hearing on his arrival the ill state of Mr. Swartz's health, had the kindness to send for Dr. Street from Tritchinapoly. The doctor arrived here on the first of December; and after consulting with Dr. Stuart, he recommended the tincture of steel to be taken with an infusion of bark, which, by the blessing of God, put a stop to the vomiting, with which he had been afflicted since the 17th of October.

On the 3d of December, the first Sunday in Advent, very early in the morning, he sent for the Rev. Mr. Jænické and myself, and desired the Lord's Supper to be administered to him, which was accordingly done by the Rev. Mr. Jænické.

Before he received the Lord's Supper, he put up a long and affecting prayer. To hear this eminent servant of Christ, who had faithfully served his Redeemer very near half a century, disclaiming all merit of his own, humbling himself before the footstool of the Divine Majesty as the chief of sinners, and grounding all his hopes of mercy and salvation on the unmerited grace of God, and the meritorious sacrifice of his beloved Saviour, was a great lesson of humility to us.

Our joy was great on his recovery; but, alas! it was soon changed into sorrow, when we observed that the severe attacks of his illness had in a great degree affected the powers of his mind, and which he did not perfectly get the better of till his last illness, a few days before his departure out of life, notwithstanding all the remedies which were tried. It was, however, surprising to us, that though his thoughts seemed to be incoherent when he spoke of worldly subjects, yet they were quite connected when he prayed or discoursed about Divine things.

After his recovery he frequently wished, according to his old custom, that the school-children and Christians, should assemble in his parlour for evening prayer; with which we complied, in order to please him, though we were concerned to observe that these exertions were too much for his feeble frame.

The happy talent which he possessed of making almost every conversation instructive and edifying, did not forsake him even under his weak and depressed state. One morning, when his friend, Dr. Kennedy, visited him (after his return) the conversation turning upon Dr. Young's Night Thoughts, which was one of Mr. Swartz's favourite books, he observed to the Doctor, that those weighty truths contained in it were not intended that we should abandon society, renounce our business, and retire into a corner, but to convince us of the emptiness of the honours, the riches, and pleasures of this world, and to engage us to fix our hearts there where true treasures are to be found. He then spoke with peculiar warmth on the folly of minding the things of this world as our chief good, and the wisdom and happiness of thinking on our eternal concerns.

It was highly pleasing to hear the part which he took in his conversation with the Rev. Mr. Pohlé, who visited him a little after his recovery, and which generally turned on the many benefits and consolations purchased to believers through CHRIST. He was transported with joy when he spoke on those subjects; and I hope I may with truth call it a foretaste of that joy which he is now experiencing in the presence of his Redeemer, and in the society of the blessed.

On the 2d of February, last year, our venerable father had the satisfaction of seeing the Rev. Mr. Gericke, Mr. Holzberg, and his family. Little did we think that the performance of the last offices for him would prove a part of the duty of our worthy senior, the Rev. Mr. Gericke; and I bless and praise God for leading his faithful servant to us, at that very time, when we were most in need of his assistance and comfort.

On the second or third day after the Rev. Mr. Gericke's arrival, Mr. Swartz complained of a little pain in his right foot, occasioned by an inflammation; to remove which repeated fomentations were applied; but a few days after, we observed, to our inexpressible grief, the approach of a

mortification. Dr. Kennedy tried every remedy to remove it, and would perhaps have effected the cure, if his frame had been able to support what he suffered. He was an example of patience under all these calamities. He did not speak, during the whole of his illness, one single word of impatience.

The last week of his life, he was obliged to lie on his cot the greatest part of the day; and as he was of a robust constitution, it required great labour and exertion to remove him to a chair, when he would sit up. These exertions contributed to weaken him more and more.

During his last illness, the Rev. Mr. Gericke visited him frequently, and spent much of his time with him in conversing on the precious promises of God through Christ, in singing awakening hymns, and in offering his fervent prayers to God to comfort and strengthen his aged servant under his severe sufferings, to continue and increase his Divine Blessing upon his labours for the propagation of the Gospel, and to bless all the pious endeavours of the Society, and all those institutions established in this country for the enlargement of the kingdom of Christ.

He rehearsed with peculiar emphasis (whilst we were singing) particular parts of the hymns expressing the believer's assurance of faith, and of the great love of God in Christ. His fervour was visible to every one present whilst Mr. Gericke was praying; and by his loud Amen he shewed his ardent desire for the accomplishment of our united petitions.

A few days before he entered into the joy of his Lord, the Rev. Mr. Gericke asked him whether he had any thing to say to the Brethren. His answer was, "Tell them that it is my request, that they should make the faithful discharge of their office their chief care and concern."

A day or two before his departure, when he was visited by the doctor, he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor; "but we must keep you here as long as we can." He paused a few moments, and then addressed the doctor with those words, "O! dear doctor, let us take care that we may not be missing there." These words were delivered with such an affectionate tone of voice, that made a deep impression on the doctor, and on every one present.

On Wednesday, the 13th of Feb. 1798, which closed the melancholy scene, we observed with deep concern, the approach of his dissolution. The Rev. Messrs. Gericke, Jænicke, Holzberg, and myself, were much with him in the morning; and in the afternoon we sung several excellent hymns, and offered up our prayers and praises to God, in which he joined us with fervour and delight. After we had retired, he prayed silently; and at one time, he uttered the following words: "O Lord, hitherto thou hast preserved me; hitherto thou hast brought me; and hast bestowed innumerable benefits upon me. Do what is pleasing in thy sight. I deliver my spirit into thy hands; cleanse and adorn it with the righteousness of my Redeemer, and receive me into the arms of thy love and mercy." About two hours after we had retired, he sent for me; and looking upon me with a friendly countenance, he imparted his last paternal blessing in those precious words: "I wish you many comforts." On offering him some drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes, and died, between four and five in the afternoon, in the seventy-second year of his age.

Though our minds were deeply afflicted at the loss of our beloved father, yet the consideration of his most edifying conduct during his illness, his incredible patience under his severe pains, his triumphant death, and the evident traces of sweetness and composure which were left on his countenance, prevented the vent of our sorrows for the present, and animated us to praise God for his great mercies bestowed on us through his faithful servant, and to entreat him to enable us to follow his blessed example, that our last end might be like his.

His remains were committed to the earth on the 14th of February, about five in the afternoon, in the chapel out of the fort, erected by him near his habitation in the garden given to him by the late Tulja Maha Rajah.

His funeral was a most awful and very affecting sight. It was delayed a little longer above the limited time, as Serfogee Rajah wished once more to have a look at him. The affliction which he suffered at the loss of the best of his friends, was very affecting. He shed a flood of tears over the body, and covered it with a gold cloth. We intended to sing a funeral hymn, whilst the body was con-

veyed to the chapel; but we were prevented from it by the bitter cries and lamentations of the multitudes of poor who had crowded into the garden, and which pierced through our souls. We were of course obliged to defer it till our arrival at the chapel. The Burial Service was performed by the Rev. Mr. Gericke, in the presence of the Rajah, the Resident, and most of the gentlemen who resided in the place, and a great number of native Christians, full of regret for the loss of so excellent a minister, the best of men, and a most worthy member of society. O may a merciful God grant, that all those who are appointed to preach the Gospel to the heathen world, may follow the example of this venerable servant of Christ! And may he send many such faithful labourers to answer the pious intention and endeavours of the honourable Society, for the enlargement of the kingdom of Christ! May he mercifully grant it, for the sake of our Lord Jesus Christ! Amen!"

We shall close our life of this eminent Missionary next month, by a variety of testimonies in honour of his character and labours.

(To be concluded in the next Number.)

BAPTISM OF A BRAMIN: BY ONE OF THE CHAPLAINS OF THE HONOURABLE THE EAST-INDIA COMPANY.

THIS man had been, for some time, seeking after truth. A pious merchant had given him the Book of Common Prayer. This was the chief instrument in his conversion. The two answers, respecting our "Duty toward God" and our "Duty toward our Neighbour," struck him forcibly. He learned much of the Prayers, and the Catechism by heart. At first, however, he was greatly averse to baptism; and urged, that he could serve God in private, and even promote

his cause more, while he refrained from the open profession of Christianity. The Chaplain pointed out, from Mark xvi. 16. and John iii., the necessity of attending to "the outward and visible sign," as well as to "the inward and spiritual grace."

The Bramin then left him, acknowledging that he spoke truth; but absented himself for a considerable time, when he again went to the pious merchant, saying, he had been very ill, and now found that none but Christ could save him. He would, therefore, give up all for Christ.

After much intercourse with him, the Chaplain asked him, "Are you willing to be baptised?"—"Yes: I have no other Lord, no other Saviour, but Jesus Christ. He is God, and my God."

"What makes you think him God?"—"Why, Sahib, I don't know how many times I have been in this world, or whether born at all before this time," alluding to their common belief of the transmigration of souls; "but I have continued a great sinner still, a very great sinner. I don't know how long, Sahib, but from my very being born, I was a sinner I believe, and I went to Jaggernaut, and to Benares, and here and there, to poojah (worship); but I was still very bad, Sahib, very great sinner. When I found no good among Hindoo's worship, I went to Musselmans, to Lucknow," mentioning a great Mahomedan doctor there, "to inquire; but found no good in Musselman's religion, but all bad, very bad. Then I met with the Ten Commandments, and these two, my 'Duty toward God,' and my 'Duty toward my Neighbour.' This my heart say good, very good. This is Jesus Christ's word, and I pray to him for his grace, and he give me understanding. Now I know true God, my heart love his word: I no more

love sin, or bad way: therefore I know Jesus Christ is God."

"What do you think will be, after death?"—"I shall go to God: what else, Sahib? Now he has given me grace, I am all light within: will he put light with darkness again? No! I shall go to God after death."

"And will you forsake your family and friends?"—"My father, Sahib, very old: he wash in Ganges, and make poojah. I cannot help him, but I will love him: I will honour him, as Jesus Christ's word is. Oh! oh! oh! I cannot help him, but I will make prayer for him. I must follow my Lord Christ! There is no Saviour but he! Hindoos, Musselmans, all worship devils!' With more to this effect; adding, "Ever since I was with you, Sahib, my heart was full; and now, if you please, I will be baptized."

After prayer, they separated. Next day, the Chaplain asked, "Well, have you thought much on this matter, and are you willing to forsake all for Christ?"—"I have made much prayer to God, for his grace; and now I will forsake all for my Lord Christ. You will pray, Sahib, that he will wash me, and make me clean: you will mention before him, for the old sinner, a very great sinner, an old rogue, very bad, very bad sinner," with emotion, "that he will save me and give me grace, that I may love him with all my heart. I cannot keep his commandments without his grace; but I will pray always, and love him, and cleave to him," laying hold of his own garment with eagerness, to express the solicitude of his mind, to adhere to Christ; "and I will always speak truth, and take care of my words:" all this, and on every occasion, with the expressive action of the natives, who have more action even than the French in conversation.

At the time of administering the ordinance, he made the responses from the Book of Common Prayer with much feeling. When addressed, he shewed the most lively attention, and was very earnest in the prayers of the Church. After the service, he shook hands with all present; expressing, with tears, his thankfulness to God for his mercy to so great a sinner, and said he would serve him for ever, and devote all his time to learning his word more perfectly, that he might instruct others.

A HINDOO DEITY!

(Extracted from a "Journal of a Residence in India, by Maria Graham.")

Chimchose, Dec. 19, 1809.

I HAVE just seen what I thought I should never have met with on this side of Thibet, namely an *alive god*, called the Deo of Chimchose, who is nothing less than Ganesa himself, incarnate in the person of a boy of twelve years old, the eighth of his family honoured as the vehicle of the deity's appearance on earth. The first was Maraba, a Gosseyn, whose piety was so exemplary that Ganesa rewarded it by becoming incarnate in his person; at the same time, committing to his care a sacred stone, and the guardianship of his own temple, promising the same favours to his descendants for seven generations. These are now passed away; but, as the piety and superstition of the Deo's neighbours has enriched the family by grants of lands, and towns, and villages; the holy Bramins have decreed, that the god is still incarnate in the family of Maraba; and to the objection, that the promise was only to seven generations, they answer, that as the deity was able to grant that favour to the seven immediate descendants of the holy Gos-

seyn, it would be impious to doubt his power of continuing it to their posterity. The Deo's palace, or *bara*, is an enormous pile of building, without any kind of elegance, near the river Mootha, on which the town stands. As we entered the court, we saw a number of persons engaged in the honourable and holy office of mixing the sacred cow-dung, to be spread on the floors of the bara. The whole palace looked dirty, and every window was crowded with sleek well fed Bramins, who, doubtless, take great care of the Deo's revenues. We found his little godship seated in a mean viranda, on a low wooden seat, not any way distinguished from other children, but by an anxious wildness of the eyes, said to be occasioned by the quantity of opium which he is daily made to swallow. He is not allowed to play with other boys; nor is he permitted to speak any language but Sanscrit, that he may not converse with any but the Bramins. He received us very politely, said he was always pleased to see English people; and after some conversation, which a Bramin interpreted, we took leave, and were presented by his divine hand with almonds and sugar-candy perfumed with asa-fœtida, and he received in return a handful of rupees. From the bara we went to the tombs of the former Deos, which are so many small temples enclosed in a well-paved court, planted round with trees, communicating with the river by a handsome flight of steps. Here was going on all the business of worship. In one place were women pouring oil, water, and milk over the figures of the gods; in another, children decking them with flowers: here, devotees and pilgrims performing their ablutions; and there, priests chaunting portions of the vedas: yet all going on in a manner that might beseem the inhabitants of the Castle of Indolence. As I passed one of the tomb-temples, I caught a glimpse of a large highly-polished stone, which I suppose is the palladium of Chimchose; but I was desired not to approach it,

so that I could not gratify my curiosity. I returned to our tents, filled with reflections not very favourable to the dignity of human nature, after witnessing such a degrading instance of superstitious folly. If I could be assured, that the communication with Europe would, in ever so remote a period, free the nations of India from their moral and religious degradation, I could even be almost reconciled to the methods by which the Europeans have acquired possession of the country.

ADDRESS OF THE HIBERNIAN GENERAL MISSIONARY SOCIETY, TO THE FRIENDS OF RELIGION IN IRELAND.

Christian Brethren—

LIKE the Israelites under the Mosaic dispensation, the nations of Europe, and particularly the inhabitants of these islands, are entrusted, and like them too almost exclusively entrusted, with the Oracles of the living God. A higher duty in regard to these is required of you than that which was required of them. We find no express command enjoined on them to communicate the revelation which they possessed to any but those who inquired after it: you are expressly commanded to be active in disseminating your more perfect revelation among those who are not inquiring after it. A fortress was committed to them, which they were to keep in opposition to the efforts of God's enemies; offensive armour is given to you, and you are expected, as zealous servants of God, to use it in extending the boundaries of his kingdom.

From the infancy of the Christian Church, till within these few centuries, this principle was recognized and acted on. We shall not at present inquire how it came to be relinquished, or rather neglected;

but the fact is, that since the Reformation, and especially in reformed countries, it has been very much neglected. Not only has there never been any great united effort made by the reformed churches to evangelize the Heathen; but the instances even of individual or private exertion have till very lately been few and feeble.

Happily Christians for some time back have been more awakened to a sense of this imperious duty. A few individuals in the Sister Island were led by the Spirit of God to look on the state of the nations that are lying in darkness and in the region of the shadow of death, and to point it out to others. It was impossible for men, possessing a spark of affection for their fellow-creatures, or zeal for the honour of God, to remain unconcerned or idle spectators of such a scene. Like the Apostle Paul, their spirit was stirred within them to see so great a proportion of the human race wholly given to idolatry, and its attendant cruelties and abominations. An ardent desire was kindled to ameliorate the state of the benighted world, by imparting to it the blessings of Gospel Light and Privileges. Associations were formed for translating the Scriptures into the various languages of the Heathen, and for enabling zealous individuals to devote their time to the distribution of them, and the promulgation of their contents. The little spark soon increased into a flame: kindred souls caught the sacred fire, till its vivifying light and heat have been felt in the remotest corners of the world.

Ireland, although not altogether idle in this great cause, has hitherto done nothing worthy of her boasted warmth of feeling and generosity. Something she has done; but her exertions have hitherto been directed chiefly to ameliorate her own condition: and there are some who think that she ought to stop here. Shall Ireland then, with all her feeling, feel but for herself? Has not much been done for her? Has she not Associations indefatigable in supplying her with the

Scriptures of Truth? Has she not, besides, a regularly-established clergy, and many other active labourers for her spiritual welfare? She has bread; others are perishing for want of it: and were her pittance more scanty than it is, should she be forbidden to share it with those who are dying of hunger?

This argument against exerting ourselves in behalf of other nations, drawn from the propriety of directing all our efforts to our own nation (the only one which has even the appearance of plausibility), we know is sometimes adduced by persons who sincerely wish prosperity to the cause of God, from a conscientious scruple, that, before we extend our charity to others, it is our duty to provide well for ourselves. To these we would answer, that interest excited in favour of other nations, so far from weakening the interest in favour of our own, tends directly to strengthen it. And in proof of this, we appeal to these two notorious facts, namely, 1st, That the increased desire excited of late to promote the spiritual welfare of our own countrymen, emanated immediately from a desire previously excited to promote the spiritual welfare of the Heathen; and, 2dly, That the persons who now exert themselves in behalf of the Heathen, are the very persons who are exerting themselves most strenuously in behalf of their own countrymen.

But this argument is much more frequently adduced by men whose only aim is to paralyze the efforts of Christians in breaking down the kingdom of Satan; and against these, we would seriously and solemnly warn the religious public. *By their fruits ye shall know them.* It ill becomes men who are doing absolutely nothing for the eternal interests of their countrymen, under pretence of patriotism, to lay their cold icy hand on those bosoms which are glowing with zeal to impart life and happiness to their fellow-creatures, whether born in the same hemisphere or not.

Under deep impressions of the indispensable duty of imparting religious knowledge to the ignorant

wherever an opportunity is presented; and convinced that there are favourable opportunities at the present moment, for introducing the Gospel of Salvation into several parts of the Heathen World; the Members of this Society have united for the purpose of more effectually promoting this object.

The infant state of our Society, our consequent inexperience, and deficiency in funds, preclude, for the present, our sending out Missionaries under our own direction. Nor is this immediately necessary. There are several Missionary Associations existing in different parts of the United Kingdom, which have Missionaries employed, whose labours have been blessed with the most encouraging success. We propose, therefore, in the mean time, to employ whatever funds may be put into our hands, in assisting Associations already in existence, according to the opinion which an extensive correspondence will enable us to form of their several merits and necessities. But we look forward with ardent desire and hope, to a time when Ireland shall assume her proper place in this beneficent work; when she shall send forth her own sons, supported at her own expense, to labour in the *Vineyard of the Lord.*

We therefore do most earnestly entreat, and we do confidently expect, the co-operation and assistance of all who are capable of being affected with the prospect of promoting the glory of God, or the temporal and eternal happiness of man. And although we are firmly persuaded that this great cause will be most effectually advanced by uniting, and placing the whole fund raised for it under the direction of one Committee, after the manner of the Bible Society; and that our Committee will discharge, with fidelity and zeal, whatever trust may be reposed in them; yet we shall rejoice to hear of the establishment of separate Societies for the promotion of the same end, and shall be ready to communicate to them every information within our reach.

Does any man despair of success? Who would not despair if he were left to his own exertions? But when God commands, he does not leave us unassisted in obeying. Nor has he withheld from us abundant proofs of his power to produce the most stupendous effects in the promulgation of the Gospel, by agents in themselves insignificant. But he enabled these agents, some will say, to work miracles, (for even the sceptical can make this objection.) Some he did; the greater number he did not. How, for example, was Christianity introduced among our own idolatrous ancestors? By miracles? No such thing, but by the foolishness of preaching. And if the zealous servants of God, who braved the dangers of an unknown shore and the unrestrained violence of our forefathers, had been diverted from their purpose by difficulties and hazards which Missionaries in our day seldom have to encounter; we shall not now be agitating the question, whether we shall impart our light and civilization and Gospel Privileges to our destitute brethren. In the common course of Providence, God usually proportions the effect to the apparent cause; but in the propagation of the Gospel he seems to reverse this order. Here "he chooses the foolish things of the world, to confound the wise; the weak things of the world, to confound the things which are mighty; the base things of the world, and things which are despised, he chooses, yea, and things which are not, to bring to nought things that are; that no flesh may glory in his presence." But why revert to ancient times? Even now God displays to us sufficient proof, that "his arm his not shortened that it cannot save." No human institution, no prejudices of ignorance, no perversion of education, have been able to resist the entrance of the Gospel when he has sent it home to the heart with energy. The meekness and forgiveness of Christianity have already softened the vindictive American Indian; her mild intelligence has already beamed in the eye of the Hottentot; her humility and

contrition have already lowered the high look of the proud, overbearing Mahometan; and her intrepidity, and rectitude, and activity, have already been exhibited in the timid, treacherous, indolent Hindoo*.

Come forward then, Brethren, with zeal and liberality in this glorious cause. It is the cause of God. It will succeed, for he has said so. The only question for you to determine is, whether you will seize on a promising opportunity of being instruments in its success. And at a time when we are expending a large proportion of our property, and sacrificing the lives of thousands of our countrymen, to free other nations from the grasp of a Despot, whose oppressions can continue only for a moment; it will be disgraceful to Christians, if no effort shall be made, no expense incurred, to set millions of our brethren at liberty from a tyranny infinitely more galling and degrading, and which will retain its baleful influence over the immortal souls of its victims, when this transitory scene shall have passed away.

The following are the Resolutions which were entered into at the Meeting, held for the Formation of this Society, on the 13th of July, 1813, and constitute its fundamental Laws and Regulations:—

Resolved, That this Meeting, impressed with a deep sense of the intellectual and moral degradation of the Heathen, and anxious for the propagation of Christianity throughout the world, contemplate with much satisfaction the exertions that have been made for some years past, by the various denominations of Christians in Great Britain, for the removal of that ignorance which they deplore, and for the consequent illumination of those regions now in darkness and in the shadow of death.

* See the Periodical Accounts of the Missions of the United Brethren; the Reports of the (London) Missionary Society; the Baptist Missionary Society; the Church Missionary Society; and Buchanan's Christian Researches.

Resolved, That, desirous of co-operating with those Societies already established for the accomplishment of these objects, this Meeting do now form itself into a Society to be called "The Hibernian General Missionary Society," for encouraging and promoting Christianity amongst the Heathen.

Resolved, That, until such time as it seem expedient to send out Missionaries from Ireland, the funds of this Society shall be distributed, under the direction of its Committee, amongst the various Societies associated for the same purposes, according as their respective wants and merits may entitle them to the assistance of this Society.

Resolved, That each Subscriber of Half-a-Guinea annually shall be a Member of this Society, and shall be entitled to vote on all questions discussed at General Meetings.

Resolved, That each Subscriber of Five Pounds at one time shall be a Member for Life, and also eligible to the Committee.

Resolved, That each Subscriber of One Pound annually shall be eligible to the Committee.

Resolved, That the Committee shall consist of seventeen persons with power to enlarge their number, if they shall find it expedient, to twenty-one.

Resolved, That the Committee shall meet on the first Tuesday in every month, and oftener if necessary.

Resolved, That a General Meeting of this Society shall be held on the last Wednesday but one in the April of each year.

Resolved, That John David La Touche, Esq. be requested to act as Treasurer to this Society.

Resolved, That Abbott Trayer, Jun. and Robert White, Esqrs. be appointed Secretaries to this Society.

Committee for the present year:—Rev. William Bushe, Grenville Street; Rev. James Carlile, Duke's Row, Summer Hill; James Clarke, Esq., Granby Row; Francis Corbet, Esq., Mountjoy Square; Rev.

John Davies, Dunleary; James Ferrier, Esq., Fishamble Street; Archibald Hamilton, Esq., Dominick Street; William C. Hogan, Esq. York Street; Rev. John Holmes, Bishop Street; William M'Auley, Esq., George's Quay; Rev. B. W. Mathias, Stillorgan; Rev. Robert Herbert Nixon, Stevens' Hospital; Rev. Thomas Palmer, Russel Place, Circular Road; Thomas Parnell, Esq., Merrion Square; Paulus Æ. Singer, Esq., Temple Street; Rev. Dr. Thorpe, Middle Gardiner Street; Rev. Mr. West, Usher's Quay; Mathias Woodmason, Esq., Summer Hill.

Secretaries:—Abbott Trayer, Esq., Holles Street; Robert White, Esq., Grafton Street.

Donations and Subscriptions will be thankfully received by the Members of the Committee, the Secretaries, and by John David La Touche, Esq., Treasurer to the Society.

August, 1813.

EXPOSTULATION OF A CHRISTIAN HOTTENTOT.

(Extracted from the Rev. T. T. Biddulph's Sermon before the Church Missionary Society, in 1804.)

THE expostulation of one of the converted Hottentots, who, not long since, were introduced to this city (an expostulation so appropriate to the lips which uttered it), must probably have produced very lively emotions of holy shame and regret, in the bosoms of those who heard it. May her words long vibrate on our ears, and influence our hearts! In broken English she thus expressed herself:—

"What pity 'tis, what sin 'tis, that you have so many years got that heavenly bread, and hold it for yourselves, not to give one little bit, one crumb, to poor heathen! There are so many millions of heathen, and you have so much bread; and you could depend upon, you should

not have less, because you gave; but that Lord Jesus would give his blessing, and you should have the more. You may not think, when you do something for poor heathen, you shall have less for yourselves:—that contrary; Lord Jesus fountain always full; thousand after thousand could be helped: He always same, yesterday, to-day, and for ever. The more we do for others, the more we shall be blessed,—the more we shall have for our own soul. I thank every individual that do something for Missionary Work, or that pray for it. I thank people who help; but must say, same time, Lord bring Hottentot here to shew, that he will bless means, save sinner. And now I hope and trust every man will go on to spread the Gospel. As Lord Jesus so good, wear crown of prickles for us, for our sins, let us work more and more in dust at his feet, to put on his head crown of glory. O! when you know in what situation Hottentot were, then you will have more compassion for them; and when you see wherefore God give such great plenty here, that you might give to other poor creature—help and assist them. I thank English Nation, that sent Missionary to us; but pray that they may not neglect, but go on; because Lord open door, and so many thousands know not the Lord Jesus: we pray for them, and do all we can to help Missionary Society, and we shall see the Lord will bless it. I go to far land, and shall never see this people no more in this world; so people of God, farewell. I shall meet you again before the Throne of Glory. And people that know not God, I admonish them to come to Jesus: then we shall all meet at right hand of God. Last thing I say, *O pray for poor heathen!*

GENEROSITY OF AN AMERICAN CAPTAIN.

THE Rev. Leopold Butscher writes to the Secretary of the Church Missionary Society, from Sierra Leone—

"A few weeks since, an American Privateer took possession of a boat sailing from hence to the Rio Pongas, in which I had sent goods to Mr. Renner, amounting to 150*l.* The man to whom I had entrusted the goods,

earnestly entreated the Captain of the Privateer to set him free; assuring him, that the person to whom the goods belonged was a Missionary and a German, who was come to this country, not to carry on trade for his own interest, but was transmitting these goods merely to buy provisions for his Brethren and a number of School-children, and, having just before been cast away, and lost almost every thing which he had on board, it would be very hard for him to lose these goods too. From this representation, the Captain of the Privateer was induced generously to give every thing back to him, and he arrived safe with the goods at the Bashia Settlement.

SOME ACCOUNT OF JULIA, A LITTLE AFRICAN GIRL UNDER THE CARE OF THE CHURCH MISSIONARY SOCIETY.

As the opening of the minds of the little Africans under the Society's care, to sentiments of gratitude and to the fear of God, must give true pleasure to their friends and benefactors, we shall occasionally notice instances of this nature.

Our eldest girl, Julia, (say Mr. and Mrs. Klein,) answers with much feeling to almost every thing which is said to her. She observed, that, as she was but a little girl, and could not know God, or such things as we told her; she thought we had better teach her to work first, and then instruct her in these things. When we answered, that, though learning to work was of great importance, yet learning to know and to please God was of much greater; she said, Then she should wish to know him, and how to please him, for she had not need to think of any thing else, as rice, and clothes, &c., were abundantly provided for her. She then observed, that, frequently, when going to the brook for water, she said to our other girl, "Let us be good girls, and try to please our friends; for had we not been bought by these good people, we should have been sent over to America, and that would have been a very bad place for us." She then seemed much affected,

and observed, that if she had not come into the hands of such good people, she should have thought much more of being taken from her father and mother; but now their loss was in a great measure made up to her. We were affected, and pleased, and encouraged to go on in this way.

In our first conversation with her, she told us, she would believe whatever God commanded. She has given us many pleasing proofs since, that these were not vain words. We hope that the Spirit of God influenced her to make that resolution.

We shall mention a few things which seem to prove that she is influenced in her spirit and conduct by the truths which we teach her.

She sometimes goes to the brook to wash; and the women whom she meets there urge her to give them soap, and sometimes proceed to blows because she resolutely refuses them. On one of these occasions, a girl struck her, and challenged her to come from the water and she would fight with her. She answered, "No: I shall not fight: I fear God."—"What have you to do to fear God?" said the girl: "he is not here: he is above."—She replied: "You think God does not see you; but he does: he knows all you say and do." Another time, two women urged her to give them soap, and to steal butter, &c. from us; and to bring it to them, and they would give her fruits. When they had wearied her with their solicitations, she said, "When I die, and God talks with me about stealing, what can I say? And when I burn, what can I do then?" This silenced them: they spoke not another word.

One day Mary, our little girl, who is a pleasing child, but rather sickly, came running to my wife, and told her that a boy in the yard had quarrelled with Julia, and struck her: "Well," said my wife, "did not Julia strike him again?"—"No," said Mary: "she said she feared God." She told her, that, afterward, he followed her into the kitchen, and struck her again; and that Julia observed to him, that she would leave it to God.

Some time ago, Mary saw, at Mr. Wenzell's, a picture of our Lord hanging on the cross: she was often talking of it to Julia, who lamented much that she had not seen it. As they have no idea of worshipping images in this part of the country, I thought it would have no ill

effect to shew her one which I had. She expressed great delight when I told her she should see it: but when she fixed her eyes upon it, she sat silent for some time, and began to moan and sigh, and at length burst into such a violent fit of weeping, that it was with much difficulty we could pacify her: of course, we explained to her and the rest, as we had often done before, why he suffered. Afterward she sat very thoughtful, now and then uttering such expressions as these: "Well, I will never leave these people when I am grown: I will always live with Master and Mamma!"

A few days ago, my wife was under the necessity of correcting her. She afterward told her that she had hurt her. My wife said, "I meant to hurt you: I was obliged to hurt you. You are a very good girl in such and such things; and you know I love both you and Mary very much: but because I let you talk freely to me, as if I were your mother, you become careless, and do not obey me." She then traced back all the evils in her temper and conduct to the depravity of her heart, and explained very fully in what way that was to be made good. Julia heard her with fixed attention, and afterward humbly thanked her for the instructions which she gave her.

AUXILIARIES TO THE (LONDON) MISSIONARY SOCIETY.

THE (London) "Missionary Society" has greatly extended its connections with the Northern Parts of the kingdom. The Secretaries, Messrs. Burder and Tracy, with the Rev. Messrs. Bogue, Waugh, and Thorp, and the Ministers of various places, have exerted themselves successfully herein.

Sermons were preached, and public Meetings held, at *Liverpool*, Aug. 4th and 5th; at *Leeds*, on the 11th and 12th; at *Newcastle-upon-Tyne*, on the 15th and 16th; and at *Hull*, on the 17th, 18th, and 19th. The Collections amounted, at Liverpool, to about

300l.; at Leeds, to nearly 500l.; at Newcastle, to about 150l.; and at Hull, to 200l.; exclusive of Annual Subscriptions at the different places.

The Rev. Messrs. Tracy and Jack proceeded from Liverpool to visit the Tyrone Auxiliary Society; and purposed to make an excursion into the Northern Parts of Ireland before their return.

DEATH-BED OF BISHOP BUTLER.

WHEN his Lordship lay on his dying bed, he called for his Chaplain, and said, "Though I have endeavoured to avoid sin and to please God, to the utmost of my power, yet, from the consciousness of perpetual infirmities, I am still afraid to die."—"My Lord," said the Chaplain, "You have forgotten that Jesus Christ is a Saviour."—"True," was the answer; "but how shall I know that he is a Saviour for me?"—"My Lord, it is written, *Him that cometh to me I will in no wise cast out.*"—"True," said the Bishop; "and I am surprised, that, though I have read that Scripture a thousand times over, I never felt its virtue till this moment; and now I die happy."

CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

By Rev. W. J. Abdy, M. A. *Horsleydown* ..... *L.*	5	0	0
Stebbing and Bardfield Village Association	5	9	0
St. Ives' Church, Hunts: Collection by Rev. T. Webster, M. A. (Rev. C. J. Baines, M. A. Vicar.)	22	14	0¼
Wath Church, near Rotheram: Collection by Rev. C. J. Hoare, M. A. (Rev. T. Trebeck, M. A. Vicar)	16	3	8
Rotheram Church: Collection by Rev. M. M. Preston, M. A. (Rev. Joseph Mayor, Curate.)	23	1	2
Ysgytty Church, Denbighshire: Collection by Rev. J. Lloyd	4	9	0
John Cockshott, Esq. *Bolton*: Subscription	5	5	0
Slathwaite Church, Yorkshire: Collection by Rev. Charles Chew, Minister	6	12	6
By Miss Chambers, *Hackney*: one Quarter	3	10	9
James Moore, Esq., *Percy Street*: Further Residue of the Estate of the late Hugh Allan, Esq.	20	0	0
Peatling Parva Church, Leicestershire: Collection by Rev. E. T. Vaughan, M. A. (Rev. Peter Lievre, Rector.)	10	5	3
By Rev. W. Williams, *Carmarthen*:	12	0	0
St. Crux' Church, York: Collection by Rev. Thomas Fry, M. A. (Rev. John Overton, M. A. Rector.) ..	23	7	6¼
Collections, &c. in *Hampshire*, by Rev. J. H. Stewart, M. A.			
Graffham Church, (Rev. J. Sargent, M. A., Rector.)	10	4	0
All Saints Church, Chichester, (Rev. T. Cogan, M. A. Minister.)	10	0	0
Ryde Chapel, Isle of Wight, (Rev. W. Sneyd, M. A. Minister.)	22	13	6
St. John's Chapel, Portsea, (Rev. W. S. Dusautoy, Minister.)	44	11	3¼
Hon. Commissioner Grey, Portsmouth	10	10	0
Annual Subscriptions, Portsea, &c.	17	4	6
Havarot Church, (Rev. G. D. Renaud, Curate.)	30	11	3½
Ruckton Church, (Rev. George Way, M. A. Curate.)	20	3	3
Basingstoke Church: with Annual Subscriptions	17	12	8
Overton Church, (Rev. Nicholas Bull, Curate.)	14	12	8½
Contributions from Portsea Juvenile Association, by Miss Heddington	12	0	0
Collections in *Yorkshire*, by Rev. Basil Woodd, M. A.			
Leeds: St. Paul's	42	13	1¼
—— St. John's	25	9	7¼

Leeds: St. James's	L. 20	0	7½
Horseforth, (Rev. W. Shepley, M. A. Minister.)	12	3	6
At the Hace	4	4	0
Armley, (Rev. Mr. Fawcett.)	12	0	0
Hunsleet	3	0	0
Bradford: Three Sermons, (Rev. John Crosse, M. A., Vicar.)	83	0	0
Bramley, (Rev. Mr. Humphreys.)	18	0	0
Huddersfield, (Rev. John Coates, M. A. Vicar.)	55	9	0
Birstall, (Rev. Mr. Heald.)	30	0	0
Chappel-town, (Rev. Mr. Wilson.)	12	6	1½
Wakefield: Two Sermons, (Rev. S. Sharp, M. A., Vicar.)	64	17	2
Ossett, (Rev. Edw. Kilvington, M. A. Minister.)	20	8	7½
Pudsey, (Rev. Mr. Jenkins.)	9	6	0
Farnley, (Rev. Mr. Holmes.)	17	9	0
Tadcaster, (Rev. William Rhodes.)	12	17	4
Knaresborough, (Rev. Andrew Cheap, M. A. Vicar.)	89	18	4
Pannal	8	1	3
Aldborough	11	7	0
Little Ouseborn	30	0	0
St. Sampson and St. Michael le Belfry, York—half, by agreement, to the Missions of the United Brethren, (Rev. William Richardson, M. A. Rector.)	68	8	0
Seamere, (Rev. J. Boutflower, M. A., Vicar.)	13	17	6
Scarborough, (Rev. J. Kirke, M. A., Vicar.)	51	3	2½
Beeford	6	3	9½
Hornsea	13	7	7½
Driffield	5	5	0
Rudstone	3	0	0
Bridlington—half, by agreement, to the Sunday School	34	10	4
Malton, (Rev. Dr. Cleaver.)	9	17	0½
—— Charles Brome, Esq., Annual Subscription	5	0	0
Knottingly, (Rev. J. Bayley.)	12	12	0
Pontefract, (Rev. J. H. Marshall, M. A., Vicar.)	27	0	0
Barnsley, (Rev. J. Mence, M. A., Vicar.)	12	1	0
William Hey, Esq., Leeds	50	0	0

N. B. Mr. Woodd's Collections in Northamptonshire, &c. will be given in the next Number.

Missionary Register.

No. 10. OCTOBER, 1813. Vol. I.

LIFE OF THE REV. CHRISTIAN F. SWARTZ.

(Concluded from p. 317.)

WE shall now close our life of Mr. Swartz, as we proposed, by various testimonies in honour of his character and labours.

1. The first attestation will be that of the HEATHEN PRINCE UNDER WHOSE AUTHORITY HE LIVED—a witness, of all others, the least to be suspected.

"I beg leave," says the Missionary Gericke, addressing the Society for Promoting Christian Knowledge, "to send a letter from Serfogee, Maha Rajah of Tanjore, and to recommend its contents to the Society. No son can have a greater regard for his father than this good Hindoo had for Mr. Swartz, and still has for his memory."

This letter is as follows:

To the Honourable Society for Promoting Christian Knowledge.

Honourable Sirs—

I have requested of your Missionaries to write to you, their superiors and friends, and to apply to you in my name, for a Monument of marble, to be erected in their Church that is in my capital and residency, to perpetuate the memory of the late Rev. Father Swartz, and to manifest the great esteem I have for the character of that great and good man, and the gratitude I owe him, my father, my friend, the protector and guardian of my youth; and

now I beg leave to apply to you myself, and to beg that, upon my account, you will order such a Monument for the late Rev. Missionary Father Swartz to be made, and to be sent out to me, that it may be fixed to the pillar that is next to the pulpit from which he preached. The pillars of the Church are about two cubits broad.

May you, Honourable Sirs, ever be enabled to send to this country such Missionaries as are like the late Rev. Mr. Swartz!

I am, Honourable Sirs,
Tanjore, Yours faithfully and truly,
May 28, 1801. (Signed) SERFOGEE RAJAH.

The Society concurred in opinion with its East-India Mission Committee, that the contents of this letter from the Rajah of Tanjore bear strong testimony to the high character of Mr. Swartz; that it would be proper to comply with the request of his Highness; and that steps should be taken without delay by the Committee to have a suitable Monument constructed, and that the same be sent out to Tanjore, to be placed in the Mission Church there.

The Monument was accordingly prepared by Mr. Flaxman, and is now erected in the Church at Tanjore—a lasting evidence of the duty and policy of bringing into action on the native mind the powerful influence of the Gospel of Christ, when administered by holy men.

How blessed the memory of the just! In several conversations, some time afterward, with the Senior of the Danish Mission at Tranquebar, the Rajah "discovered the most tender and filial remembrance of the late Mr. Swartz." But the influence of his great character did not end here: it disposed the mind of the Rajah to view his survivors and their work with partiality. He "expressed much friendship for Messrs. Gericke and Kolhoff; and for all the Missionaries in whom he discovered the same senti-

ments and zeal. He expressed his wish, and had declared on several occasions, that none but such as would follow in the steps of Mr. Swartz, and were like him, at least in piety, might be sent out to the Mission."

The impression made by the character of Mr. Swartz on the mind of the Rajah was not of a fugitive kind; for, several years after his death, having erected a very extensive and costly building, 16 miles south-east of Tanjore, for the benefit of Bramins and travellers, and having established therein a very large institution for the maintenance and education of Hindoo Children of different castes, his tender regard for the memory of Mr. Swartz induced him to found, in a neighbouring village, a charitable establishment for the maintenance and education of fifty poor Christian Children. Thirty poor Christians also are maintained and clothed by the Rajah's charitable institution; and at another institution, near the fort of Tanjore, fifty poor, lame, blind, and other objects of charity, all belonging to the Missions, are entirely supported by his bounteous hand; beside numbers of other poor, of all sects and persuasions. He has given orders that his Christian Servants, civil and military, shall not be denied by their officers liberty to attend Divine Service on Sundays and festivals, and that they shall be excused from all other duty on such occasions.

2. The COURT OF DIRECTORS OF THE EAST-INDIA COMPANY are the next witnesses to the exalted worth of Mr. Swartz.

In the following extract of a general Letter from the Court to the Government at Madras, dated October 29, 1807, the Directors express unequivocal admiration of his character.

By our extra ship the Union you will receive in four

packing-cases, numbered 1 to 4, a marble Monument, which has been executed by Mr. Bacon, under our directions, to the memory of the Rev. Christian Frederick Swartz, as the most appropriate testimony of the deep sense we entertain of his transcendent merit, of his unwearied and disinterested labours in the cause of religion and piety, and the exercise of the purest and most exalted benevolence; also of his public services at Tanjore, where the influence of his name and character, through the unbounded confidence and veneration which they inspired, was for a long course of years productive of important benefits to the Company.

On no subject has the Court of Directors been more unanimous, than in their anxious desire to perpetuate the memory of this eminent person, and to excite in others an emulation of his great example: we accordingly direct, that the Monument be erected in some conspicuous situation near the altar in the Church of St. Mary, in Fort St. George; and that you adopt, in conjunction and with the assistance of the Rev. Dr. Kerr, the Senior Chaplain at your Presidency, any other measures that your judgment shall suggest, as likely to give effect to these our intentions, and to render them impressive on the minds of the public at your settlement. As one of the most efficacious, we would recommend that, on the first Sunday after the erection of the Monument, a discourse adapted to the occasion be delivered by the Senior Chaplain. We desire also that the native inhabitants, by whom Mr. Swartz was so justly revered, may be permitted and encouraged to view the Monument, after it shall have been erected, and that translations be made of the inscription into the country languages, and published at Madras, and copies sent to Tanjore and the other districts in which Mr. Swartz occasionally resided, and established seminaries for religious instruction.

We were much gratified by learning that his Excellency the Rajah of Tanjore had also been desirous of erecting a Monument to the memory of Mr. Swartz, in the Church which was built by Mr. Swartz himself in the inner fort of that capital, and had sent directions accordingly to this country, in consequence of which a Monument has been executed by Mr. Flaxman. We shall give directions for its being received on board one of our ships

free of freight, and we desire that you will afford every facility towards its conveyance to Tanjore.

(A true Extract)
(Signed) G. G. KEBLE,
Sec. to Government.

Copy of the Inscription on Mr. Swartz's Monument.

SACRED TO THE MEMORY
of the REVEREND FREDERICK CHRISTIAN SWARTZ,
Whose life was one continued effort to imitate the example of his BLESSED MASTER.
Employed as a Protestant Missionary from the GOVERNMENT of DENMARK,
And in the same character by the Society in ENGLAND for the Promotion of Christian Knowledge,
He, during a period of FIFTY YEARS, "Went about doing Good;"
Manifesting, in respect to himself, the most entire abstraction from temporal views,
But embracing every opportunity of promoting both the temporal and eternal Welfare of others.
In him RELIGION appeared not with a gloomy aspect or forbidding mien,
But with a graceful form and placid dignity.
Among the many Fruits of his indefatigable labours was the erection of the CHURCH at TANJORE.
The savings from a small Salary were, for many years, devoted to the pious work,
And the remainder of the Expence supplied by Individuals at his solicitation.
The Christian Seminaries at RAMNADPORAM and in the TINNEVELLY province were established by him.
Beloved and honoured by EUROPEANS,
He was, if possible, held in still deeper reverence by the Natives of this country, of every degree and every sect;
And their unbounded confidence in his Integrity and Truth
Was, on many occasions, rendered highly beneficial to the public service.
The POOR and the INJURED
Looked up to him as an unfailing friend and advocate;
The GREAT and POWERFUL
Concurred in yielding him the highest homage ever paid in this Quarter of the Globe to EUROPEAN virtue.

with in all the other pursuits of life. Worldly ambition has her splendid votaries, seeking honour in the midst of danger and in the face of death. In search of the wealth of this world, we have millions of examples of the most hardy enterprizes undertaken, and body and soul are daily sacrificed to this polluted and polluting object; but, in the persevering effort to call the heathen from their debasing superstitions to the worship of the true God, through JESUS CHRIST; in the constant endeavour to extend the blessings of civilization, which always accompany the true religion, to a people whom the darkest clouds of ignorance and its thousands of ills overshadow; to labour to emancipate the souls of men from the thraldom of satanic influence, from priestcraft, from profanation, and idle or vicious ceremonies; ceremonies, calculated to impose on the understanding and destroy the finest feelings of the human heart; to be employed, I say, in such pursuits, to follow them up with honest zeal, with firm faith in the Divine Assistance and the power of the Gospel, must be acknowledged, whether we consider the motive which stimulates or the object in view, to be the most glorious, the most honourable of all undertakings.

When therefore we reflect, that such was the office of the man whose virtues we are this day called to celebrate; when we know that HE was peculiarly distinguished in the course of this high office; that, by the mere effect of Christian Virtue, he attracted the love and secured the confidence, not only of the flock which he had called from pagan darkness into the bosom of CHRIST'S Church, and illumined with the blessed light of the Gospel, but that he was reverenced far and near by all castes and descriptions of people; that he was even respected by the enemies of our nation, and at the commencement of a bloody war was permitted to preach the doctrines of peace on the very battlements of our enemy; when we reflect on these things, what reverence does it inspire for the man! What a signal testimony does it afford of the power of Gospel-truth, strikingly evidenced in the faithful practice of a Gospel-life! and what a convincing proof does it present of the great benefit to be derived from the labours of Missionaries, well directed and honestly and zealously prosecuted!

It is much to be regretted, that the extraordinary humility of this most excellent man, ever averse to display

of every kind, has been the virtuous cause why we are not in possession of sufficient materials to give a succinct account of the various and important labours in which he was continually engaged.

Indeed, his mind was so impressed with the just sense of the value of his time, and the necessity for unceasing application in his calling, that he had little leisure for even giving those details which were expected from him by the Societies under whose direction he had entered upon his missionary labours, and they were often indebted to others for information regarding the important services of their faithful SWARTZ.

He began his missionary career in the latter end of the year of our LORD 1750; when, by unceasing application, in the course of a few months he was enabled to preach his first Tamul or Malabar Sermon. His text on that occasion was taken from the 11th chapter of St. Matthew: "Come unto me, all ye that labour and are heavy laden, and I will give you rest ..... Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls ..... For my yoke is easy, and my burden is light." Thus he first announced the spirit of the Gospel he was about to preach to the heathens, and continued to his last hour, through nearly half a century, to evince the truth of his Divine Text, both in word and life.

He was not long entered upon his heavenly-appointed commission, when he had the happiness to perceive that his labour was not in vain in the LORD. He called many from the evil of their way. He excited a spirit of inquiry even among the most obstinate of the Bramins; and attached many of them to him by the endearing manner in which he addressed them, while he silenced their arguments by the powerful force of his reason, and the simple rational explanation of the Christian System.

In the course of a few years he collected a numerous congregation about him, consisting of every caste and description of people in this country, who received the truths of the Gospel with full faith and confidence from his lips. For, like Simon the high priest, as beautifully described by the son of Sirach, "How was he honoured in the midst of the people in his coming out of the sanctuary ... when he put on the robe of honour, and was clothed with the perfection of glory, when he went up to the holy

altar he made the garment of holiness honourable." Ecclus. l. 5, 11.

He also established several schools, by which both old and young were enabled to read the Sacred Writings; and the principles of the Gospel live to this day in the hearts of many in the neighbourhood where he resided, who still bless the memory of their beloved pastor, Father Swartz.

But he did not confine his benevolence to spiritual instruction. He assisted the poor and the industrious, to the utmost of his power, out of his narrow means of subsistence, and always directed the hand of charity to relieve, when relief was not in his own power.

Such a course of life zealously pursued for a long series of years, and accompanied with that sweetly social disposition for which he was remarkable, gained him many friends and thousands of admirers. The blessing of the fatherless and widow came upon him, and his hope was gladness. He rejoiced evermore in witnessing the divine effects of his honest endeavours; and if he did not make converts of all with whom he associated, he seldom failed to make friends of those with whom he happened to communicate. Not that he ever compromised a paramount duty from any false politeness, or deference to superior station; for he decidedly and openly declared the condemnation of all, who boldly and openly set Gospel-rules at defiance, as often as an opportunity offered for the purpose. His reproof, however, was tempered with so much good nature; the desire of doing good to the offenders was so obviously his intention; that he seldom provoked the smallest ill-will by the strong, but fatherly, remonstrances which irreligious conversation and conduct frequently drew from him. Indeed, he seemed peculiarly gifted by Divine Providence with a happy manner, which enabled him to turn almost every occurrence, whether great or trivial, to the praise and glory of God.

Completely devoted to the important business of his calling, his mind never departed far from this object. Sensible that no trifling efforts could be productive of any good purpose in the missionary cause in any country, but most particularly in India, he determined that nothing should draw him aside, either to the right hand or to the left. With this view he early resolved on a life of celibacy, and uniformly recommended the same to his younger brother-labourers in the vineyard, in order that

they might give a more undivided attention to their missionary work. With the same view, he accustomed himself to the most frugal and temperate system of diet*: and, except when objects of charity reminded him of his poverty, he considered the wealth of the world but as the dust of the earth.

Dr. Kerr then refers to Mr. Swartz's mission to Hyder, the death-bed scene of the old Rajah of Tanjore, his influence on the natives in relieving the Fort of Tanjore from famine, and to other evidences of his character which are recorded in our preceding account of him. He adds:

Amidst such great public undertakings, and the high degree of consideration attached by all ranks of people in this country to Mr Swartz's character, every road to the gratification of ambition and avarice was completely open before him. Courted by the Prince of the country in which he resided, reverenced almost to adoration by the people at large, confidently employed by the English Government in objects of the first political importance, to his great honour it must be recorded, that he continued to value these things only as they appeared likely to prove subservient to his missionary work, as they made friends to assist him in the building of his churches, or the establishment of his schools over the country. With the single eye of the Gospel he looked only to the diffusion of Divine Truth, and the glad tidings of salvation through faith in Christ Jesus. The same principles which raised him in the public estimation, he continued to cherish in every stage of his elevation. Uncontaminated by the venality and corruption which, from various quarters, it is well known, assailed his virtue, he continued his missionary life, carrying his cross, following the steps of his Divine Master to the end of his earthly being.

I know that there have not been wanting enemies who, both while he was living and after his decease, have

* For many years of his life, it was his custom to give ten pagodas at the beginning of each month to his servant, in order to provide for the expenses of his table, and gave himself no trouble about the manner in which it was supplied.

given currency to a different tale, who have flippantly accused him of meddling in political matters inconsistent with his ministerial labours, and who insinuated other suspicions injurious to his fame. But such men would have reflected on the Lord Jesus Christ himself, had he lived in this country at the same period, and publicly declared his abhorrence, as Mr. Swartz always did, of the base intrigues, the fraudulent loans, the cruel oppressions, which during the early part of the good man's life, and for many years after, made a land of misery, desolation, and slavery, of one of the most fertile provinces of this part of India.

Some of the Honourable Company's servants long since departed out of life, and others who are now virtuous and amiable members of the different communities in which they live, have blessed the day when they became acquainted with this venerable man.

5. It was to be expected, that the SOCIETY, which had the honour of employing a man so worthy in the extension of their Master's kingdom, should confirm the reputation of his excellence by their testimony, and should point their younger Missionaries to him as an example and guide.

We find, accordingly, that, during the latter half of his ministry in India, those Reverend Members of that body who delivered Charges to different Missionaries, in presence of the Society, on occasion of their departure for that station, seem at a loss to find words sufficiently expressive of their sense of his worth. The reader is referred, in proof of this, to the Charges of the *Rev. Jacob Bourdillon*, in 1776, addressed to the Rev. John James Schoelkopff; of the *Rev. Dr. Vincent* (Dean of Westminster), in 1788, to the Rev. Joseph Daniel Jœnické; of the *Rev. Dr. Finch*, in 1789, to the Rev. Abraham Thomas Clarke; and of the *Rev. Dr. Glasse*, in 1793, to the Rev. Charles William Pœzold.

We subjoin the eloquent testimony of Dr. Glasse, as

an evidence of the manner in which the Society was accustomed to think of its eminent labourer.

The first Danish Missionaries stand very high indeed in the catalogue of Christian Confessors. Their faith and patience, their piety and zeal, their wisdom and integrity, their perfect self-renunciation, for the sake of the work in which they were engaged, were such as to render their names and their memorial truly venerable to posterity. Their successors have trodden in their steps with unwearied firmness and alacrity, under trials which, though perhaps less severe, were yet arduous enough to have shaken a confidence not founded on a rock; not resting on a full conviction of the truth and goodness of their cause.

On this subject, we have great satisfaction in referring you to that redoubted champion of the Protestant Faith, the admirable Mr. Swartz; as an example of all that is great and good and imitable in the character of a Christian Missionary: one, that *hath hazarded his life*, through a long series of years, *for the name of our Lord Jesus Christ*: one, that hath been enabled, not only to conciliate the affections of the ignorant and unlearned, but to overcome the deep prejudices of such as had been long habituated to a most unreasonable system of Theology; and which, to the utter astonishment of those who are blessed with superior light, they held, amidst all its absurdities, (I had almost said, amidst all its abominations,) in the highest veneration and esteem. Many of these has the worthy and indefatigable Mr. Swartz converted to the pure and apostolical faith, by a conciliatory behaviour peculiarly suited to his situation: a behaviour which, whilst it endeared him to the common orders of men, has procured him admission even before the throne of the proudest Monarch of the East. There do we find this worthy servant of God, pleading the cause of Christianity, and interceding for the protection of his Mission, and doing it without offence. There do we find him renouncing every personal consideration, regardless of every personal advantage; and, in the true spirit of the Divine Lawgiver, *choosing rather to suffer affliction with the people of God, than to enjoy* any *pleasures* or distinctions which this world could afford him: *esteeming the reproach of Christ*, and the advancement of a despised reli-

gion, far *greater riches* than Indian Treasures; and for the same reason; because, with Moses, *he had respect to a* future and eternal *recompence of a reward.* In a word, we find him in every place, and on every occasion, conducting himself as one who had determined to know and to regard nothing but the interests of a Crucified Saviour, and the propagation of his Gospel.

May that Divine Spirit, who endued this servant of Christ with these graces and virtues, raise up many, beside those already labouring in India, to tread in his steps! While Christianity retains any footing there, the name of Swartz will be had in remembrance: and, as it has pleased God in his goodness to open to benevolent and pious men a more free access to the East, let us pray that such *labourers may be sent forth, by the Lord of the Harvest, into those fields which are white unto the harvest.*

A BRIEF ACCOUNT OF JAMES MARTIN, AN AFRICAN, DECEASED; BY A CLERGYMAN.

It was about four years ago, that James Martin first called at my house, and desired to speak with me. From his account of himself, it appeared, that he was a servant out of place, having recently left the service of a lady with whom he had lived several years; that he was now desirous of devoting a few months to improving himself in reading and writing; that for this purpose he wished me to recommend him to a day school; and that the money he had saved would be more than sufficient to enable him to prosecute his plan. He interested me in his welfare by an apparent simplicity and honesty of character, and particularly by one or two of his answers to questions which were put to him; such as, "Why do you wish to learn to read?"—"That I may under-

stand the Bible, Sir."—"And why do you desire to understand the Bible?"—"Because, Sir, I do there learn it is *not all this* world; there is *another*," &c.

James Martin was recommended to a school, which he attended regularly three times a day, and made considerable progress in reading and writing, and advanced in his knowledge of the Holy Scriptures. During the months he was thus engaged, I saw him frequently. It was his custom, when he came to me, to bring his Bible in his pocket, in order to have such passages explained to him as he met with in the course of his daily reading, and did not understand. These, I remarked, were generally figurative passages; and it was gratifying to observe the attention he paid, and the pleasure expressed in his countenance, when their meaning and application were made plain to him. The more important doctrines of Christianity, the duties of a Christian, the dangers, trials, and temptations to which he is exposed, together with his present blessings and privileges, and future inheritance, were often the subjects of our conversation. He was always interested with such subjects; and from my first knowledge of him, a reverential fear of God seemed to pervade his mind. I well remember the peculiar seriousness and simplicity of his manner, when, upon my once requesting him to repeat the Lord's Prayer, he turned from me, retired to another part of the room, and repeated it as if in the presence of God alone.

James Martin once gave me the short history of the former part of his life, which probably corresponds in some particulars with that of many thousands of his countrymen. He told me, that he recollected living very happily with his father and mother, and brothers and sisters, in a small town in Africa: that

one night a great number of people came from a distance, surprised the town, and set fire to it: that he believed many of the inhabitants were taken away prisoners, and that he (being young) was carried upon a man's shoulders for several days to the coast, where he was put on board a ship, taken to the West Indies, and sold to a planter; and that he never saw any of his relations afterwards, nor knew what became of them on the night when he was taken off and the town was burnt. In the West Indies, he was purchased by an officer, and was brought by him to England, where he had imagined himself to have obtained his freedom, by receiving baptism from a Clergyman of the Church of England, and where he had been in different services ever since.

As I understood that the little money he had saved was kept by him in an insecure place, and that he was receiving no interest for it, I advised him to place it in the public funds. This he approved; and sixty pounds were laid out in the purchase of 3 per cent. consols in his own name. It afterwards occurred to me, that as he had no relatives in this country, there would be no one to claim this stock in the event of his dying without a Will. The propriety of making one was therefore suggested to him; and, after explaining to him the nature of the African Institution, I recommended him to leave his little property to that Society. He said he would consider of it. When he called upon me a few days afterwards, he asked me whether there was any society for *building churches* in his country? He was then informed of the Church of England Missionary Society for Africa and the East; when he said he should like to leave his money between those two societies. A Will was drawn up accordingly, which he copied and executed.

When the period had elapsed which James Martin had fixed upon for his attendance at school, he went again into service: but as he has generally been at a considerable distance from Worcester, I have known little of him since, excepting that I once saw him, and have occasionally written to him and received letters from him.

On the 10th of September, after a short illness, he died at Clifton, near Bristol, where he had been some little time in search of a place. Of this event I was informed, in consequence of his Will being found in his pocket-book, appointing me his executor. But I much regret that this information did not reach me in time to prevent the unnecessary expense which has been incurred at his funeral, through the indiscretion of one of his acquaintance who gave the orders for it. I knew nothing of his illness; nor did I hear of his death until a week after the day on which he died.

A copy of James Martin's Will is enclosed, by which it will be seen that he has left the whole of his little property (after paying his debts and funeral expenses) to be equally divided between the two above-named Societies.

There is also enclosed an account of his stock and dividends, and another account of the money which has been received and paid on the execution of his Will. After paying all debts and expenses, there is a balance remaining of 41*l.* 15s. 2*d.* which has enabled me to pay to the Treasurer of each Society the sum of 18*l.* 15*s.* 10*d.*, after deducting the stamp duty, which, at 10 per cent., amounts to 2*l.* 1*s.* 9*d.* upon each legacy.

J. G.

Worcester, Oct. 16. 1813.

REPORT OF BAPTIST MISSION IN INDIA.

PROGRESS OF THE MISSION FROM JANUARY TO NOV. 1813.

I. AT CALCUTTA AND SERAMPORE.—Here things were very encouraging at the close of the year 1811. "The Lord has been pleased," say they, "to appear in a more effectual manner than in any former year: 59 have been added to us at this station." Kreeshnoo, Sebuk-ram, Thompson, and Debrun, were constantly preaching the Gospel to above 1000 of various nations. The Benevolent Institution, a charity school on the Lancasterian Plan for the poor children of Nominal Christians, chiefly among the Portuguese Catholics, was in a very prosperous state: more than 300 children attended, and a place had been erected to contain near 1000.

On the first Lord's Day in 1812, Dr. Carey's youngest son, Jonathan, a youth of about 16, of promising talents, was baptized by his father at Serampore.

In an excursion which Messrs. Ward and Marshman took on horseback for their health, they entered a village, where many people gathered round them; furnished them with seats, and sat down to hear. The Missionaries read the Ten Commandments, and then asked the people, "Which of them they thought evil or unjust?" They answered, "None: all are good." Our brethren then insisted that the tree must be good from whence these branches came, and proceeded to shew how every man by nature was averse to these just and good commands, and, of course, to the God who gave them; which state of mind must be a state of wickedness and of great danger. They farther shewed how Jesus Christ came into the world to deliver men both from the guilt and the dominion of sin, and that their errand into this country was wholly to bring a message of love, to make known these glad tidings, and communicate to them a share of the blessings which they themselves enjoyed. The people were very attentive.

On the 11th of March, Mr. Jonathan Carey with Deep-chund and Vykoonta, went to a Hindoo Festival at Chagda, where the river Hoogly is about three quarters of a mile wide. "The immense crowds upon the shore

seemed like a forest of heads." Many had come above ten days' journey; and the river was covered with men, women, and children, nearly to the middle of the current, all intent on their idolatrous ceremonies. About seven in the morning, Deep-chund began to speak to the people, declaring the inefficacy of what they were doing to remove their sins, and pointing them to the Lamb that was slain. The people listened with great attention, and eagerly received a number of Scripture Tracts which were distributed, and even followed the Missionaries to their boat, some up to the neck in water, and others swam to the boat, to obtain the tracts, with which they swam again to shore. They thus continued to discourse and distribute tracts, sometimes on the water, and sometimes on shore, the whole day. Sometimes the shout of *Hurri-bol* * was raised by opponents; once a lewd Bramin insulted them, but he was upbraided by another; and the people exulted in seeing him put to shame, and drove him away.

On the Missionaries' return they witnessed a most gratifying spectacle;—a number of people sitting under a tree, close to an old temple of Sheva, in ruins, and in the midst of them a Bramin, who had obtained a Scripture Tract, explaining its contents to the attentive crowd! "I could not help stopping," says Mr. J. Carey, "to contemplate this scene. One of these 'images of the divinity' (as the Bramins are called) with a poita hung round his neck, just come up from the river, from whose lips nothing had ever proceeded but the praises of the gods, at the very door of the temple too, within whose walls he perhaps had been accustomed to pay his idolatrous adorations, and from which, very likely, he had all his life received his maintenance—this man became an unwitting teacher of the Gospel. This sight was so new and so cheering, it compensated all our trouble." —On their arrival at Serampore, they found the printing-office had been consumed by fire—the particulars of which, and the prompt and liberal contributions for its restoration, we have before detailed.

At a church-meeting a week or two after the fire, four new deacons were chosen, and Mr. Thompson and Mr.

* A sort of *hosanna*; tantamount to "Great is Diana of the Ephesians!"

Leonard called to the ministry. The latter, with his wife and mother, and two others, were formed into a Church, to be planted in the city of Patna, 500 miles up the country.

Between 20 and 30 Seapoys, stationed near Serampore, came to the Mission House for Hindee Testaments. They are said to be encouraged to read them by their officer, and to take pleasure in it; but the Missionaries have no access to them.

It appears, that large bodies of Hindoos have left the ancient forms of idolatry, and formed different sects under some one leader, of their own choice, called their *goroo*. Some of these goroos have 100,000 disciples. They oppose the Bramins, incline to a hospitable mixture of castes, and open a wide door for the entrance of the Gospel;—for, having rejected the authority of the Bramins, the people push their inquiries farther, and will often acknowledge that they "never found the true goroo till they heard of Christ."

Some of the goroos themselves have of late acknowledged Christianity to be the only true way. One of them who is considered as the *head goroo*, on whom Kreeshnoo waited at *Ugra-deep*, on his visit to that place, received him very kindly, declaring that "he wished to see him and to hear of the faith of Christ. "The caste," added he, "is not of God; I will therefore follow the Lord with you; for with you are all castes, Englishmen, Mussulmans, and Hindoos." "At night," says Kreeshnoo, "about 30 of his disciples, of various castes, ate together, and the goroo commanded me to sit among them and to partake of the repast: I did so, and we praised God while partaking of this *love feast*. After he had eaten, the head goroo forbad an inferior goroo, though a bramin, to invest his son with the poita, and one of his disciples to give her sons in marriage to idolaters. To many present he said, "We will no longer preserve the distinctions of caste, but seek to possess the true religion, in which there is no caste: come let us walk in the true way, let us delay no longer."

On the 10th of August, the brethren Johns and Lawson, with their families, and Miss Chaffin, arrived at Calcutta in good health.

At this station there had been baptized at various times, since January, 19 persons, including eight soldiers,

who were awakened chiefly by the preaching of native brethren, and six Portuguese, who owe their conversion to Sebuk-ram.

Translations. The casting of types was resumed in a fortnight after the fire, and in November the New Testament was printing in Hindee, Sikh, and Tamul; the Pentateuch in Hindee, Mahratta, and Bengalee; and the Historical Books in Orissa and Sungskrit. The first sheet of John in Chinese was also in the press. The Missionaries had received 2000*l.* from the British and Foreign Bible Society, out of 3000*l.* voted for 1811—1813.

II. OUT-STATIONS. Omitting two or three, at present establishing rather than established, they amount to ten; *Dinagepore, Goamalty, Cutwa, Jessore, Rangeon, Orissa, Digah, Patna, Agra,* and *Columbo.*

1. *Dinagepore.* The Church in this city enjoyed much prosperity in 1811. The severe trial their worthy pastor, Mr. Fernandez, had experienced in the loss of his amiable and useful partner, had sunk his spirits so low, that for a season he thought of relinquishing his post. This feeling was but transient. He mentions, September 8, 1812, a young Mussulman, with his wife and three children, as having of their own accord forsaken caste, and friends, and come over to them; and several others, of whom he hoped soon to give a good account. Their worship was well attended.

2. *Goamalty.* Mr. Mardon having been greatly afflicted, Mr. De Cruz, a member of the Church at Calcutta, who was previously a Portuguese Catholic, was sent to his assistance. The natives in this part of the country being very solicitous for Christian Schools, several have been established, which are superintended by Mr. De Cruz, who also preaches with much acceptance and distributes the Scriptures. The schools increase very rapidly: many of the children read the Scriptures very fluently. Another native brother has been sent to assist Mr. De Cruz.

3. *Cutwa.* Since the removal of Mr. Chamberlain, Mr. W. Carey has occupied this station, assisted by the native brother Kangalee, three of whose brothers have been baptized, with several others. The principal success has been at Lakra-koonda, a large town in Bheerboom, and the villages around it, where there is a branch of the Cutwa Church. Several schools are opened in these parts also.

4. *Jessore.* In the villages of this district, Carapeit, assisted by five native brethren, has laboured with considerable success. Carapeit has since been removed, and is preparing for a mission to another part of India. He is succeeded by Petruse; and Pran Kreeshno (the head of a family who are all believers in the Lord Jesus, and have suffered much persecution for his sake,) was chosen to administer the Lord's Supper in those places where Petruse was unable to go.

5. *Rangoon* in *Burmah.* The progress of this mission is at present confined to the translation of the Scriptures. Mr. F. Carey had taken one or two of the Gospels with him to Serampore, purposing to have them printed, and to return with them, after having taken the advice of his brethren.

6. *Orissa.* The labour and success of Mr. John Peter, and Kreeshna-das, at this station, during the last three years, have been very considerable. The Scriptures have been plentifully distributed and the Gospel preached from Balasore to Cuttack, a distance of more than one hundred miles. The Church here consisted of thirty members in January 1812, since which several more have been baptized. The Scriptures have obtained admittance into the very temple of Jaggernaut, having been distributed among the principal persons belonging to the temple: a New Testament was given to one of the head ministers of the idol. The Missionaries' labours continue unremitting, and the success very encouraging.

7. *Columbo, in the Island of Ceylon.* No Missionary being in this city, or within one hundred miles of it; and as it contains within its vicinity scarcely less than fifty thousand persons, generally called Christians, but perishing for lack of knowledge, Mr. Chater, with the advice of his brethren, and encouraged by the Calcutta Bible Society, fixed upon this for his future station. He and Mrs. Chater arrived there April 16, 1812. Their first object was to open a European School, which has been done with some success. It is hoped that this station will soon be able to support itself.

8. *Digah,* (near Patna). Here the Society has a valuable house, purchased by Mr. and Mrs. More, with a view of forming a school and a missionary station. In 1811, Mr. and Mrs. Rowe, Mr. Biss, and some native Christians, joined them, and in 1812 became a distinct Church. Mrs.

More died August 30th, at Serampore: her trust was in Him who is the same yesterday, to-day, and for ever.

9. *Agra.* Messrs. Chamberlain and Peacock here opened a school, which was pretty successful. They preached also in the Fort twice a week, and the word was blessed to several. Mr. Chamberlain lost three of his children early in the year, and an occurrence has since taken place which has occasioned his removal from Agra. Mr. Peacock remains at this station, and the brethren at Serampore have sent one of their members, of the name of Mackintosh, to assist him, who being a native of the country, no restriction is laid upon him.

10. *Patna.* This city is about five hundred miles from Calcutta, and may contain half a million of people. Thither a Mr. Thompson, with his wife and mother, and two other brethren, after being formed into a Church, are gone to reside. He is a very promising young man. In three days after his arrival, he appeared to be in the midst of his work, reasoning and expostulating with men about their eternal salvation; and no sooner did he begin to preach, than the people begun to hear and weep, and wish to hear again. He is well able to preach in English, Bengalee, and Hindoosthanee; and being born in the country, of a native mother, is under no such restrictions as Missionaries sent from Europe. His ministry excites great attention from various classes: Catholics, Hindoos, and Mahometans hear him and appear to be much interested. It seems as if it were by means of these half British and half Hindoo inhabitants that God would save the natives.

Besides these ten stations, there are others forming, and several places which appear to present promising openings for the spread of the Gospel, such as Dacca, Java, the Mahratta Country, Bombay, and the Isle of France. To each of these the Missionaries have paid some attention, and some native brethren and others are making the first efforts to disseminate the Scriptures and preach the Gospel therein.

(NOTE.—Our readers will understand that the word "Church," as used in the Reports of our Baptist Friends, signifies every society of Christians, however small, which is regularly constituted for the purposes of worship and discipline.) EDITORS.

CHURCH MISSIONARY SETTLEMENT AT YONGROO.

Extract of a Letter from the Rev. G. R. Nylander, to the Secretary, dated Yongroo, Bullom Shore, May 12, 1813.

Reverend Sir—

It gives me great pleasure that I am now able to inform you, that on the 1st of April I moved into the Society's New House at this place. On the 17th I gave my *Dantilu*. All the Headmen assembled on the occasion approved of my settling here; and promised protection and assistance whenever I should stand in need of it. I have under my care eleven little Negro Children. When my health and domestic affairs shall permit me to visit the neighbouring rivers, I have no doubt but I shall collect a considerable school in a short time; but, at present, I am confined to Yongroo.

The place where the Settlement is established, though decried as unhealthy, seems to agree with me tolerably well: hitherto, at least, I have felt no inconvenience, except that of being somewhat solitary, there being neither house nor town nearer to me than a mile.

The Shebro' would be a very large field for Missionary Labours; and it would be worth a trial, if the war between young Caulker and Cleveland were not carried on as in their fathers' times.

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4. *Jessore.* In the villages of this district, Carapeit, assisted by five native brethren, has laboured with considerable success. Carapeit has since been removed, and is preparing for a mission to another part of India. He is succeeded by Petruse; and Pran Kreeshno (the head of a family who are all believers in the Lord Jesus, and have suffered much persecution for his sake,) was chosen to administer the Lord's Supper in those places where Petruse was unable to go.

5. *Rangoon* in *Burmah.* The progress of this mission is at present confined to the translation of the Scriptures. Mr. F. Carey had taken one or two of the Gospels with him to Serampore, purposing to have them printed, and to return with them, after having taken the advice of his brethren.

6. *Orissa.* The labour and success of Mr. John Peter, and Kreeshna-das, at this station, during the last three years, have been very considerable. The Scriptures have been plentifully distributed and the Gospel preached from Balasore to Cuttack, a distance of more than one hundred miles. The Church here consisted of thirty members in January 1812, since which several more have been baptized. The Scriptures have obtained admittance into the very temple of Jaggernaut, having been distributed among the principal persons belonging to the temple: a New Testament was given to one of the head ministers of the idol. The Missionaries' labours continue unremitting, and the success very encouraging.

7. *Columbo, in the Island of Ceylon.* No Missionary being in this city, or within one hundred miles of it; and as it contains within its vicinity scarcely less than fifty thousand persons, generally called Christians, but perishing for lack of knowledge, Mr. Chater, with the advice of his brethren, and encouraged by the Calcutta Bible Society, fixed upon this for his future station. He and Mrs. Chater arrived there April 16, 1812. Their first object was to open a European School, which has been done with some success. It is hoped that this station will soon be able to support itself.

8. *Digah,* (near Patna). Here the Society has a valuable house, purchased by Mr. and Mrs. More, with a view of forming a school and a missionary station. In 1811, Mr. and Mrs. Rowe, Mr. Biss, and some native Christians, joined them, and in 1812 became a distinct Church. Mrs.

More died August 30th, at Serampore: her trust was in Him who is the same yesterday, to-day, and for ever.

9. *Agra.* Messrs. Chamberlain and Peacock here opened a school, which was pretty successful. They preached also in the Fort twice a week, and the word was blessed to several. Mr. Chamberlain lost three of his children early in the year, and an occurrence has since taken place which has occasioned his removal from Agra. Mr. Peacock remains at this station, and the brethren at Serampore have sent one of their members, of the name of Mackintosh, to assist him, who being a native of the country, no restriction is laid upon him.

10. *Patna.* This city is about five hundred miles from Calcutta, and may contain half a million of people. Thither a Mr. Thompson, with his wife and mother, and two other brethren, after being formed into a Church, are gone to reside. He is a very promising young man. In three days after his arrival, he appeared to be in the midst of his work, reasoning and expostulating with men about their eternal salvation; and no sooner did he begin to preach, than the people begun to hear and weep, and wish to hear again. He is well able to preach in English, Bengalee, and Hindoosthanee; and being born in the country, of a native mother, is under no such restrictions as Missionaries sent from Europe. His ministry excites great attention from various classes: Catholics, Hindoos, and Mahometans hear him and appear to be much interested. It seems as if it were by means of these half British and half Hindoo inhabitants that God would save the natives.

Besides these ten stations, there are others forming, and several places which appear to present promising openings for the spread of the Gospel, such as Dacca, Java, the Mahratta Country, Bombay, and the Isle of France. To each of these the Missionaries have paid some attention, and some native brethren and others are making the first efforts to disseminate the Scriptures and preach the Gospel therein.

(NOTE.—Our readers will understand that the word "Church," as used in the Reports of our Baptist Friends, signifies every society of Christians, however small, which is regularly constituted for the purposes of worship and discipline.) EDITORS.

CHURCH MISSIONARY SETTLEMENT AT YONGROO.

Extract of a Letter from the Rev. G. R. Nylander, to the Secretary, dated Yongroo, Bullom Shore, May 12, 1813.

Reverend Sir—

It gives me great pleasure that I am now able to inform you, that on the 1st of April I moved into the Society's New House at this place. On the 17th I gave my *Dantiku*. All the Headmen assembled on the occasion approved of my settling here; and promised protection and assistance whenever I should stand in need of it. I have under my care eleven little Negro Children. When my health and domestic affairs shall permit me to visit the neighbouring rivers, I have no doubt but I shall collect a considerable school in a short time; but, at present, I am confined to Yongroo.

The place where the Settlement is established, though decried as unhealthy, seems to agree with me tolerably well: hitherto, at least, I have felt no inconvenience, except that of being somewhat solitary, there being neither house nor town nearer to me than a mile.

The Sherbro' would be a very large field for Missionary Labours; and it would be worth a trial, if the war between young Caulker and Cleveland were not carried on as in their fathers' times.

It is lamentable that the Bulloms should have been left so long without any religious instruction. They live in gross darkness, worshipping evil spirits, and dealing very cruelly with one another on account of their superstitious witchcraft, which perhaps was encouraged by the inhuman trade in slaves. If any slave ship had been permitted to appear in Sierra Leone River, about fifteen or more witches would have been sold and sent off the coast since I have been at Bullom.

The way to find out the supposed witches and their gregrees. is, to consult a small basket wherein the evil spirit is supposed to dwell. The treatment of these poor persons is most cruel. I have, for two mornings, seen proceedings which must excite pity in every humane breast.

I beg leave to inform you, that my family is increased by a son, who was born on the 17th of April last.

My school I shall endeavour to conduct on the New British System, so far as I am acquainted with it; but it would be very advantageous if the Committee would send out a Missionary who is well acquainted with it.

I am diligently collecting Bullom words and phrases.

Recommending myself, my wife and children, and my infant school to the particular favour of the honoured Society, I remain with sincere regard,

Reverend Sir,

Your most obedient humble Servant,

(Signed) G. R. NYLANDER.

ARRIVAL OF FOUR LUTHERAN MISSIONARIES FOR THE CHURCH MISSIONARY SOCIETY.

THE following Lutheran Clergymen have arrived in this country from the Continent, and have been accepted by the Society as its Missionaries, to be sent to such stations as the Committee may appoint:—

Rev. John Christopher Sperrhacken: a native of Saxony: aged 32.

Rev. John Henry Schulze: a native of Hanover: aged 31.

Rev. Frederic Christian Gotthelf Schroeter: a native of Saxony: agd 27.

Rev. George William Schaffner: a native of Spire: aged 23.

Having been educated in the Seminary at Berlin, they were admitted to Holy Orders in that city, by the Supreme Councillor and Superintendant Hecker, on the 28th of August.

The French had made a push for Berlin, and the sound of the conflicting artillery was actually heard in that city: they left it, therefore, in some haste, on

the 30th. The Crown Prince of Sweden having defeated and driven back the enemy, they found no obstruction to their journey to Stralsund; and arrived in safety, through the good providence of God, at Harwich, by way of Gothenburg, on the 22d of September.

CHURCH MISSIONARY LITERARY REPRESENTATIVE AT MALTA.

In the last Report, the Committee particularly called the attention of the Society to the advantages to be derived from a Resident at Malta.

We extract what relates to this subject.

Your Committee have had much conversation with the respected friend of the Society, Dr. Naudi, who has been a considerable time in this country, and is now present.

They feel deeply impressed with the conviction that Malta has not been placed in our hands merely for the extension and security of our political greatness. The course of Divine Providence, since that island has been in our possession, seems plainly to indicate, that the United Church of England and Ireland is called to the discharge of an important duty there. The Romish Church is manifestly in a state of gradual but rapid dissolution. Its scattered members ought to be collected. What Church is to collect them? The prevailing form of worship in the East almost universally, and in the rest of the world generally, is episcopal. Was ever such an opportunity presented for extending Christianity, in that primitive form of its discipline, which is established in the United Empire? The scattered sheep look for a shepherd. They would gladly recognize some superintendance, anologous to that of their first impressions in their Mother Church. The influence of a zealous and learned English Dignitary, established in Malta, would be incalculable, both as it would respect the interests of Christianity and those of the nation.

The Committee have resolved to send over to Malta for two young natives, who have been well recommended for

their talents and piety: that, after being educated in this country, they may be presented for Holy Orders; and return, if they shall be admitted thereto, to reap some part of the harvest of this abundant field. In the mean while, the Committee invite the younger clergy of their Church to offer themselves to this holy labour.

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CONTRIBUTIONS TO THE CHURCH MISSIONARY SOCIETY.

It will be seen, by the following List, in connection with that given in our last Number, that some zealous friends of the Society have, within these few weeks, laboured very successfully in awakening among their fellow-members of the Church a warm interest in its prosperity.

The Rev. *Basil Woodd* travelled upward of 1000 miles, preached 50 times, promoted the establishment of 28 Associations, and collected about 1000*l*. The Rev. *J. H. Stewart*, in Sussex and Hampshire, collected nearly 200*l*.; and the Rev. *Edward Burn*, and the Rev. *Wm. Goode*, in Staffordshire, Cheshire, and Derbyshire, upward of 450*l*. The *Secretary*, with the Rev. *Melville Horne* and the Rev. *Daniel Wilson*, preached at Norwich; and assisted in St. Andrew's Hall, on the 29th of September, at the formation of a "*Norfolk and Norwich Church Missionary Association*," under the presidency of the Lord Bishop of Norwich, which has already remitted 500*l*., and will soon make remittances to the same amount. Some particulars of the proceedings at Norwich will be given in our next.

These Clergymen met with the most friendly reception in all places. The Members of the Church, it is highly gratifying to remark, begin very generally to feel the obligation under which they lie, of communicating the Gospel to their Heathen and Mahometan fellow-subjects, and to the whole world. Nor were Christians of other denominations backward in affording their candid and benevolent aid. In many places great interest in the diffusion of the Gospel is manifested among the Labouring Classes, and even among Children: and, though prudence and caution should always be observed in soliciting or accepting their alms, yet he must be utterly dead to the best feelings and interests of these classes of society, who

will not gladly embrace every proper occasion of associating them with himself, according to their means, in the exercise of the noblest charities of the heart of man. *It is more blessed to give than to receive*—LET HIM, therefore, who has no support but from his own honest industry, LABOUR, WORKING WITH HIS HANDS THE THING WHICH IS GOOD, THAT HE MAY HAVE TO GIVE TO HIM THAT NEEDETH.

Collections, in *Northamptonshire*, &c. by Rev. Basil Woodd, M. A.			
Rothwell (Rev. W. Brotherhood, B. A. Curate)	L.28	12	3
Ditto: Annual Subscriptions	3	13	6
Kettering (Rev. Joseph Knight, Rector)	51	12	4
Ditto: Annual Subscriptions	5	5	0
Ditto: Sunday Schools	0	19	8
Ditto: sale of Gold Buttons	0	17	0
Ditto: Collection at Geddington (Rev. J. Hogg)	3	8	8
Burton-Latimer (Rev. J. S. Grimshaw, M. A. Rector)	14	11	6½
Ditto: Annual Subscription	1	1	0
Tichmarsh (Hon. and Rev. Littleton Powys, M.A. Rector)	25	16	1½
Ditto: Annual Subscription	2	2	0
Peterborough: St. John's Church (Rev. J. S. Pratt, L L. B. Vicar)	28	6	6
Werrington (Rev. Joseph Pratt, M. A. Vicar)	7	11	2½
Meldreth and Melbourne (Rev.—Totton, M. A. Rector)	28	16	2
NORFOLK AND NORWICH CHURCH MISSIONARY ASSOCIATION: First Remittance	500	0	0
Rev. W. R. Whytehead, M. A.: Donation	10	10	0
BRISTOL CHURCH MISSIONARY ASSOCIATION: Third Remittance	250	0	0
Collection and Subscriptions, by Rev. W. Whitelock, M. A. *Kendal*	26	2	8
Kemsey Church, Worcestershire: Collection by Rev. D. Pritchett, M. A.	5	7	10
Contributions from Penny Society, by ditto	2	0	0
Rev. A. Burnaby, M. A. *Louth*: Donation	5	5	0
Collections, by Rev. Edward Burn, M. A.			
Cheadle (Rev. W. Hunter, M. A. Curate)	26	14	0½
Leek (Rev. R. Bentley, M. A. Vicar)	33	10	0½
Stone (Rev. J. Smith, M. A. Curate)	33	15	0
Newcastle-under-Line (Rev. Clement Leigh, M. A. Perpetual Curate)	56	3	0
Wolstanson (Rev. Edw. Careless, M. A. Curate)	14	9	0½

Knutsford (Rev. Harry Grey, M. A. Vicar)	*L.* 20	1	6
Congleton (Rev.—Williamson, Perpetual Curate)	31	11	0
Collections, by Rev. William Goode, M. A.			
Ashburn (Rev. S. Shipley, M. A. Vicar)	31	5	4½
Derby St. Werburgh's Church (Rev. E. Unwin, M. A. Vicar)	26	0	0
Burslem (Rev. J. Salt, M. A. Curate)	34	11	0
Lane End (Rev. T. Cotterill, M. A. Perpetual Curate	20	5	0
Stoke-upon-Trent (Rev. T. Yeoman, M. A. Curate)	22	1	6
Middlewich (Rev.—Stringer, M. A. Rector)	28	14	9½
Great Budworth (Rev. R. Jones, M. A. Vicar)	16	9	0
Market Drayton (Rev. John Atcherley, M. A.)	43	0	0
Wem (Rev. E. T. Steward, M. A. Rector)	23	13	10
Cowes Church, Isle of Wight (Rev. W. Nickson, M. A. Curate,) Collections, by Rev. D. Ruell, M. A.	32	4	8½
NEWLAND ASSOCIATION: First Quarter; by Rev. Josiah Allport	21	18	2
SUDBURY ASSOCIATION: Half Year; by Rev. H. W. Wilkinson, M. A.	20	15	5
QUEEN-SQUARE-CHAPEL ASSOCIATION: One Quarter; by Rev. John Shepherd, M. A.	12	14	4
KENNINGTON ASSOCIATION: One Quarter; by Mr. Robert Garland	15	0	0
St. John's, Southwark: by Rev. W. J. Abdy, M. A. Half Year	6	8	2
LOCK ASSOCIATION: by Miss Dod	35	5	6
One Moiety of the Residue of the Estate of James Martin, an African, deceased, left by Will to the Society	18	15	10
PERCY CHAPEL ASSOCIATION: Half Year: by W. M. Forster, Esq. Gentlemen's Committee .. *L.* 24 9 10 / Ladies' Committee 31 10 5	56	0	3
LIVERPOOL, ST. MARK'S BRANCH ASSOCIATION: by W. Hensman, Esq.	150	0	0
Countess Dowager Rosse	20	0	0
CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish and Miss Jane Lowe	58	17	6
Amicable Society, by Mr. Cox: Second Annual Benefaction	5	5	0
By Mr. Whyte, Tower	4	0	0
Mrs. E. Burgess, *Salisbury Place*, for the redemption of an African Girl, to be named Christiana Hope	10	0	0
ELY CHAPEL ASSOCIATION: One Quarter; by Mr. Broughton	30	0	0

Missionary Register.

No. 11. NOVEMBER, 1813. Vol. I.

THE REV. DR. JOHN ON INDIAN CIVILIZATION,

BEING A

REPORT OF A SUCCESSFUL EXPERIMENT, MADE DURING TWO YEARS, ON THAT SUBJECT, IN FIFTEEN TAMUL AND FIVE ENGLISH NATIVE SCHOOLS.

OUR readers have already formed some acquaintance with Dr. John, by his correspondence with the Rev. Mr. Thomason, of Calcutta, which we have printed, pp. 298—301. The Church Missionary Society having taken the Schools of this venerable man under their special care, and intending to support his plans both by pecuniary aid and by the personal assistance of able and faithful men, we cannot follow up the life of the blessed Missionary Swartz more appropriately, than by giving to our readers the Report of his able coadjutor and long-tried friend, which details very interesting particulars respecting both himself and his designs.

Civilization, and the education of youth, have, of late years, been very happily promoted; but, especially, since a more successful method has been suggested for instruction in reading, writing, and cyphering, by the publications of the Rev. Dr. Bell and Mr. Joseph Lancaster, with so much zeal and such universal approbation. I have read these accounts in their writings, and in the public gazettes, with infinite satisfaction; and the noble institutions recommended by them have found such distin-

guished patronage and encouragement from the Royal Family, and throughout the highest classes in the United Kingdom, that already many hundred thousand children are benefiting under these favourable auspices. How great have been the emotions of my heart upon viewing these reports! and how ardent have been my wishes, that our poor Native Youth in India might be kindly remembered by such advocates; and that Free Schools might be established here by a concurrence of these leading benefactors, through whose exertions a liberal Native School Society, calculated to relieve the deplorable condition of the Indian Youth, might be established! I do not expect that a great number at once should be collected; but I wish that those only which have already been gathered may be encouraged, supported, and increased. The cries and earnest entreaties of poor neglected children and their parents, put forward the most powerful pleas for succours and provisions of this nature. As a daily witness of this pressing want, I have been frequently requested by parents and children, with tears in their eyes, to receive them into my private Institution, which I have done, mingling my tears with theirs.

How many thousands of poor European Children have been benefited already by the noble establishment of the Male and Female Asylum at Madras! The same good purpose has been effected long since in the Tranquebar and English Missions. The latter of them have been established, and gradually extended by Danish Missionaries, and generously supported by the bounty of the venerable Society for promoting Christian Knowledge, who annually remit salaries, and send valuable stores and presents to their Missionaries, which are permitted to be brought over, freight and duty free, on board the Hon. East-India Company's ships, by the particular favour of the Hon. Court of Directors. The Danish Missionaries enjoy a considerable share of these benefits, the kindness of which they have always felt, and will ever acknowledge with the deepest sense of gratitude and obligation. In all the Mission Orphan Schools great numbers of poor children have received not only instruction in reading, writing, and cyphering, in Tamul, and several European Languages, but support in victuals and clothing.

Of late years, however, and particularly during the unhappy period of the war, these aids have been greatly

diminished, since all remittances and benefactions from the Royal Mission College at Copenhagen, and from Germany, have ceased. Our Mission has in consequence incurred a burdensome debt; though we gratefully acknowledge having received from the Hon. Government at Madras, a monthly gratuity of two hundred pagodas, which was, on a second humble petition to Lord Minto, augmented to three hundred, as an indemnification for the loss of emoluments sustained by the Missionaries and other European Mission-Servants. We were ordered by the Commissioners to add to our monthly receipts a declaration, that we should consider these sums only as an advance; and that we should promise to do our best that these monies should be reimbursed in case of peace, which orders were obeyed with no little anxiety.

This was indeed a great relief, and saved us from much present distress; but the keeping of the usual number of poor children free of cost in victuals and clothing, was impossible. With inexpressible grief, therefore, we were compelled not only to send away many children, but also to refuse to receive those which cried and implored for reception into our charitable Institution. This roused my feelings to so high a degree, that I resolved to make an experiment, trusting in God, who can do more than we are able to conceive or can expect; confiding also in those benefactors who may be inclined to relieve the miseries of mankind, and the exigencies of poor children in particular. In assuming this plan, my view was not only to provide in some degree for those who implored instruction in reading, writing, and cyphering; contributing also some relief for their hunger and nakedness: but to extend, if my trial should succeed, the benefit so provided to the totally neglected poor children, without restriction to those of any religious profession or denomination.

I know by experience how pressing poverty is, having learned this lesson in my early years. Poverty and need are, however, frequently made beneficial through Divine Providence, producing much good in the world: and I now praise God for my former want, by which He hath inclined me from my youth to pity those in like circumstances, and to become a passionate friend to poor children, applying the greatest part of my life for their instruction. My late pious father, being a poor Clergy-

man in Germany, was ill able to support me in the Latin School, or to maintain me at the University. I was therefore obliged to provide for myself, by instructing and educating children, becoming the tutor of those who were younger than myself. By these means I was enabled not only to study theology, but also to apply myself to some branches of the fine arts and sciences, including natural philosophy, which at that time began to flourish at Leipsic, Halle, Gottingen, and other German Universities.

As soon as I arrived at Tranquebar, I could not feel myself happy without having young persons round me, whom I could instruct according to my own method. I took therefore a small number of Tamul grown boys, whom I instructed in several European Languages, and other parts of useful knowledge, enabling them to become fit both for the Mission and for other situations in life. Six years after, I was invited by the late Mr. Swartz, to Tritchinapoly: he had then begun to establish the Tanjore Mission; and he wished that I might settle at Tritchinapoly, and take charge of the Mission and of his functions, as Chaplain of the English Garrison, as well as Superintendant of the Charity Schools. After having made a small beginning in this work, and applied myself to the English Language, I was called back to Tranquebar. There I entered into the state of marriage with my present wife, who came from Europe, and who sympathized entirely with me in my zeal for educating children, and partook in competent abilities for that purpose, having been educated by a pious and well-informed mother. It was resolved, that I might remain in Tranquebar, and commit the Mission at Tritchinapoly to the care of the Rev. Mr. Pohlé. Three years after our family began to increase; and being requested by several respectable families from Negapatam, Ceylon, Batavia, Malacca, &c. to take their children of both sexes under our tuition, we accepted them, and established a boarding-school. By these means we were relieved in our circumstances, and enabled to reward the kind assistance of other friends and teachers, who rendered us good service in our school-establishment, to which we admitted also young ladies at Tranquebar.

But, considering that I was sent chiefly to take charge of our Christian Congregation, and to offer the blessed

light of the Gospel to the Heathen, I continued, beside my missionary functions and boarding-school, the instruction of Tamul Youth, in a separate private school. To this I admitted also the Roman Catholic and Heathen Children, who entreated me, that they might partake the benefit of learning English, German, reading, writing, and cyphering, with other lessons of instruction. When too many came and desired to be received into my Tamul School, I permitted them, as day scholars, to frequent our Portuguese Orphan Schools, in which, both among the girls and boys, the English Language was taught; and in the latter, especially, cyphering, drawing, and some instruction in music were added; the last for the purpose of accompanying and regulating the singing of hymns, and in order to soften the harsh native throats by which our European Ears are so often offended.

By these several endeavours to polish and civilize by degrees the native character, to extend the knowledge of our blessed religion, and to make these around us a little more acquainted with European manners, services, and useful sciences, I had, by the favour of the Lord, great satisfaction in seeing a number of the native youth growing up gradually for different employments. By these means we got better informed Country Priests, Catechists, Schoolmasters, Teachers of English in private families, Organists, Readers, and Clerks; and some became able interpreters, Translators, Writers, Draughtsmen, Merchants, Country Captains, Mates, Dubashes, &c. Of these, the greatest part were formerly the children of beggars, but now provide handsomely for themselves and for their poor relatives.

Encouraged by this success, I began to think it might be practicable to establish Free Schools in the neighbouring villages, and in the Tanjore Country; which gradually could be extended, under Divine Providence, if they were sanctioned and supported by the higher authorities, and by a concurrence of humane benefactors. I conversed on my travels through the country with Collectors, Judges, and other gentlemen of influence, who all approved of my proposal. I had before me the example of the late Mr. Swartz, who, with other humane gentlemen, recommended Native Schools to the Hon. Court of Directors of the East-India Company, who were so well pleased with the plan, that they sent orders to the

Hon. Government of Madras to encourage these schools by granting 100*l.* annually to every one that might be established. But, when Mr. Swartz in his old age, and Mr. Kolhoff, could not be assisted by sufficient Missionaries and helpmates from Europe, and too few able Schoolmasters could be found for that purpose, only a small number were established, for which 500 pagodas per annum were granted by the Hon. Government, which afterward was increased to 1000. Meanwhile I went on in Tranquebar in my endeavours to get able assistants; in which I was not disappointed.

My circumstances were then so narrow, and my health so often interrupted, that I could little think of obtaining the object of my wishes. I resolved, therefore, in the middle of the year 1806, to make a voyage for two or three years to England, Denmark, and Germany, not only for the benefit of my health, but chiefly to tender in person my proposals for the civilization of the Natives by Free Schools; and for rendering the Missions more instrumental to the common advantage of the country, to the Society for promoting Christian Knowledge, to the Royal Mission College at Copenhagen, and to the Directors of the Orphan House at Halle. But sickness prevented the accomplishment of my purpose. I resumed, therefore, with patience my former functions, and waited for another more favourable period for executing my designs. I experienced afterward another severe sickness, from which I recovered; but found, to my extreme grief, that my eyes had grown so weak, that I was no more able to read, or to write with my own hand. I was not, however, terrified or dejected by all these unfavourable circumstances, but continued to preach the Gospel in the Church: and carried on my correspondence, by the aid of my family, and of other European and Native Assistants whom I had educated for my favourite object. I now reaped by their succours the fruits of my long-continued labour.

In the year 1808 and 9, I was informed of the zeal and progress of the British and Foreign Bible Society and other Religious Societies for filling the world with the Divine Light of the Holy Scriptures, by translating them into all foreign languages, and sending every where these inestimable presents, throughout all countries of the globe, with a generous and free distribution. I became

informed also of the increase of the missionary spirit throughout England, for sending servants of Christ to different parts of the Eastern World, to invite the nations to accept the tender of the Blessed Gospel, in order that they might become wise, just, holy, and happy. I observed with joy how all these Institutions were conspiring to conquer gradually the greatest difficulties, with a prospect of success and of benefits which might exceed all human expectation.

On the other hand, it provoked my scorn and surprise to be made acquainted with the aspersions of enemies, who declared that the hope of success in any such religious institutions, and even of those proposals for establishing English and Native Free Schools, were ridiculous, absurd, mad, and impossible, and might even be destructive to the English Empire throughout Hindostan. Every one, who has but a little common sense with competent knowledge of the religious character of the natives, and even of the feelings, sensations, and wishes of the Europeans throughout all ranks of the civil and military stations, and more particularly every person who has the interests of Christianity really at heart, will find it hard to determine, whether to receive such reports with a smile due to the vanity and folly of the authors, or with a tear of concern for the mischievous effects which such mistatements may produce.

What the universal wish was in the Christian Public for civilizing the natives of India, by establishing Free Schools, and for promoting Christian Knowledge by Missionaries, has long been evident; and appeared, for instance, in the clauses of Mr. Wilberforce's Bill, which were supported by the Bishop of London in 1793, when they were negatived by the Legislature, but declared by Lord Melville to be of great importance, and such as ought to be attended to. The Hon. East-India Company were misinformed, when they made inquiries concerning the clauses, by open enemies to the Missions. This was evident from the attack made publicly upon the Mission of the late Mr. Swartz, which produced his well-known apology for himself and his brethren, in a letter to the venerable Society for promoting Christian Knowledge, dated Tanjore, February 13, 1794.

The meritorious services of Mr. Swartz in the cause of Christianity have been witnessed by the public in general;

and have been attested, not only by a Monument erected to his memory by the present Rajah of Tanjore, but also by the suffrage of the Hon. East-India Company. Of these the inscription placed in St. Mary's Church, at Madras, bears testimony. The approbation of the Hon. East-India Company, and the publication of these inscriptions through the country in a pamphlet of late date, are evident proofs that the Hon. Company did not disavow the merits of individual Missionaries, or the general usefulness of the Missions: nor have they hindered the progress of later Missions of different religious societies. They have been too wise and too politic to attend to the rude and groundless reproaches, by which the authors of some late pamphlets have attacked their orders for the protection of the Missions; and they have shewn their impartiality, by removing the fears of the natives, lest their religious ceremonies and local customs should be disturbed; which fear prevailed indeed but for a very short period after the mutiny which took place, and not throughout India, but only on the Coast of Coromandel. That sanguinary catastrophe did not originate in any dread of being compelled to embrace Christianity; but from an apprehension of being forced to change their local customs, and to accept of European Forms against their caste.

If the above-named mischievous publications should be translated into the native languages and published, that alone might be destructive to the whole English Empire in India; and would cause more dangerous revolts than that which took place at Vellore. The ignorance of one of these authors is indeed surprising, with respect to the means of communication, by which he supposes that fifty millions of natives could be informed in the short period of two years, of the disaster at Vellore; and with respect also to the risk of a general revolt from the English Government, by the increased success of the Missions, and from the translation and liberal distribution of the Holy Scriptures, together with the proposals for establishing Free Schools throughout India; and all this as he supposes to deprive the natives of their religious ceremonies, local customs, castes, &c. in order to obtrude the Christian Religion by force upon them, and to compel them to accept it. No—the author may believe that old Missionaries have derived more correct

information, after the experience of a long series of years, concerning the religious character, castes, customs, and literature of India, from frequent and intimate conversation with the learned and the ignorant, the moral and immoral, with good-natured and ill-natured Bramins, and with those of the higher and lower castes, than he can have obtained from the bare exterior of the pomp of festivals, and of marriage and funeral ceremonies, or from his inquiries among dubashes, or from partial private letters. The Hon. Company have happily and prudently disregarded his hostile, inhuman, and even destructive proposals. He must have read with very little judgment, and little less sense of humanity, the annual Accounts of the venerable Society for promoting Christian Knowledge, the excellent Sermon of the late Rev. Dr. Kerr at the opening of the late Mr. Swartz's Monument in St. Mary's Church, and in particular his Letter to Lord Bentinck which he so grossly attacks; otherwise he would have blushed for his assertion that he is *firmly convinced* that amongst all the native Christians there was not one true convert. More of his aspersions on the Missions I need not answer: that task has been fulfilled already sufficiently and abundantly by more able pens than mine.

He will pardon me that I have made these few remarks upon his pamphlet, by which he has given such just cause for animadversion; and, on my part, I forgive his inordinate passion, and wish with all my heart that he may adopt better and more humane sentiments, as well as such as are more suitable to Christian Principles. Being a Royal Danish Missionary of the Lutheran Confession, of above forty years' standing, and having been intimately acquainted with the late Mr. Swartz and Mr. Gericke, and others of my faithful predecessors, and being also not unknown to the later Missionaries of all denominations, and conversant with their religious publications, I have learned and practised liberal sentiments; and I embrace all those who believe, love, and follow our common Lord Jesus Christ, with warm Christian Love, as my brethren; and easily bear with some difference of opinions and forms, and feel also my own weaknesses. Such forbearance is needful till we all come hereafter to a perfect concord in religious faith, without the mixture of errors which are unavoidable in this life.

I must here add, that I have never met with a more

easy and important proposal for that most desirable object of a Church Establishment, with Free Schools, than that contained in the Letter of the late Dr. Kerr to Lord Bentinck. I believe that the greatest difficulty was the want of able and well-qualified Schoolmasters and Superintendants, which prevented the much-wished-for execution of the plan concerning Free Schools, and for extending those begun at Tanjore under the sanction of the Hon. Government. When so much was written against the possibility and practicability, as well as concerning the danger and ill consequence of Free Schools in the forenamed pamphlet, and when I in later years had no further reason for complaining of want of encouragement and assistance in making at least a trial, I was roused by so many repeated contradictions to form a plan, in order to shew that the execution was not so impracticable and dangerous as it was fancied and presumed to be.

This plan I communicated to my brethren here and in the Tanjore Country, and to many gentlemen in the civil and military departments, who sympathized with me with regard to so desirable an object. They all approved of it, and only thought it impracticable from the want of well-qualified schoolmasters, and from the deficiency of necessary support. The many subscriptions on foot for poor widows and orphans, and the present urgent motives for economy, did not promise success. The political state of the country also at this juncture made it advisable to wait for some more favourable period. I felt these difficulties; but they did not entirely deter me. I am not one of the sanguine and exorbitant projectors, who make plans and are big with promises of extraordinary success, and at the last illustrate the proverb "parturiunt montes," &c. I did not meditate on two hundred thousand Free Schools for the whole of India. I made silently a small beginning with the children, who implored and cried for reception, and could not be received into the Orphan School in town. I opened a school in the nearest village, in which about ten Protestant Children of the lower class were instructed, and enlarged it for the benefit of Roman Catholics and Heathens: the number of which soon increased to eighty, who were taught reading, writing, and cyphering, by an able schoolmaster and two ushers. Seeing the rapid increase of requests from poor parents of all castes, I established another school, at Bethlehem,

of Sootra Children, which was soon frequented by about fifty. Then an honest and moral Heathen offered to keep a school according to my regulations, and to teach reading by our printed school-books: I accepted of his offer, and the school was soon frequented by sixty children, and a Christian Usher was added to teach the Christian Children the principles of the Christian Religion. In the Tanjore Country, beyond the districts of Tranquebar, we had a few schools of the lower caste, in which the children were instructed by catechising and teaching them to learn by heart the prayers in use among us, and the Scripture Sentences: to these I added five new ones, and introduced reading, writing, and cyphering; and admitted also Roman Catholic and Heathen Children. When I could not take all the children who entreated to be received into my house for learning English, reading, writing, and cyphering, as I had done before, I established one near the Mission Garden, and one in town, of Protestant Christians, Roman Catholics, and Heathen Children of the higher caste. The Bramin Parents, as well as others, thought it a benefit to get their children instructed in reading, writing, and cyphering,; and not only in English, but also in Tamul: in which they had been so miserably taught, that scarcely any of them could read fluently their own writings, and seldom even a native schoolmaster, or conscopil, or accounting master, is to be found for reading properly a government publication. On such occasions, native schoolmasters hide themselves; and once, when one of the conscopilly, who excel in accounts, was publicly reading a paper in the street, one of our paria drummers cried out to the by-standers, that a boy in our third class would read better than he: and once when a Catechist of the lower caste presented a paper elegantly written to a great Polygar, neither he nor any one round him could read it with any tolerable fluency, and the Catechist was therefore desired to read it.

In order to avoid all suspicion of obtruding on them the Christian Religion, I made known to all schoolmasters and parents, that the intention of my schools was only to teach their children reading and writing, by a more easy and short way, and by means of printed books; which course of education would enable their children to become more wise, prudent, industrious, and active,—to provide a good livelihood for themselves, and to render

them capable of supporting their poor parents and relatives,—to fear God, honour the king, and become good subjects, submitting to all their superiors whom Divine Providence had placed over them,—so that each might learn what his duties were, whether in higher or lower situations in life. By these books they were told they would be instructed and encouraged to love their Creator and Heavenly Father, and to love their neighbour as themselves; in which two great commandments was comprehended whatever could tend to make all nations wise, good, and happy, both in this life and in that which is to come. They would thus learn what would comfort and content them in their labours, alleviate their distresses, render them patient and hopeful in days of sickness, and support them in that awful time when they should experience their great change: leaving this world with all they possess in it, to enter upon an eternal existence, where every one must answer for his past conduct, and be either rewarded or punished. We plainly intimated, that our religion was too precious a treasure to be obtruded upon them, much less should we think of attempting to allure men by bribes of any kind to do us the favour to be baptized. No, no: they were assured that every one should be left at liberty to continue in his own religious persuasion, ceremonies, and local customs; and if any one of them should wish to become a Christian, he should not be received until after a trial of three years, during which he might not only learn the principles, advantages, and superior excellency of the Christian Religion, but also practise it, and make an evident beginning in the way of progress and proficiency. As disciples of Christ, they might then come and entreat to be baptized in the name of the Father, Son, and Holy Ghost; when they would experience how great a happiness it is to become a true Christian, and not only to be one by profession, as thousands are both among Europeans and Natives, and many rendered worse and more miserable than the Heathen by the misuse of their privileges, great and valuable as they are in their own nature and genuine effects. After having made these declarations, all apprehensions and prejudices with relation to my schools were removed.

Of my Heathen Seminarists, many display a better character, are more honest, sober, and diligent, than many professed Christians: that they are not yet so strong in

knowledge and in faith as to be able to overcome all difficulties and impediments arising from the political state of things at this time, is no wonder to us at all; nor should this consideration tend to depreciate the merits of the late Mr. Swartz, in not having converted either the late or the present Rajah of Tanjore. He, and, after him, Mr. Gericke, and the Missionaries now living, have been, and are still, so liberal, that they see and feel the difficulty and danger which constitute the hindrance in such cases; and acknowledge, with gratitude, the favours of the Rajah, and the kindness which he has ever shewn to the Missionaries, and to the Missions at large. The Rajah was the first who approved and supported the school-plan of the late Mr. Swartz and Mr. Salvin; and still continues his benefactions to the schools of Mr. Kolhoff, and to the poor in the Mission. I have already mentioned that he approved of my intended voyage to Europe; and I must now add, to his honour, that by the present then made to me, he became, after my disappointment, the sole original benefactor who has supported me, and enabled me to put my school plan into execution. Since February, 1810, his Highness made me another present of two hundred pagodas for old types, which were changed into a new set of Tamul Print. By this donation, and by what remained of the former, to which I added a share from my own little estate, I was enabled to put a thousand pagodas into the mission cash. This is the only fund from which I have taken for nearly two years past to defray the monthly salary for schoolmasters, ushers, seminarists, &c. and for encouraging the poorest children after the monthly examinations by cash, clothes, fruit, books, paper, pens, &c.

The plan which I had made before my trial I laid aside, and judged it better to inform the public of what I had done, than what I would do. I did not find so many difficulties as I had foreseen. Instead of the ill impression, which I apprehended that my school-regulations and the books introduced would make, they were much approved by the generality; and many heads of a number of villages, and more schoolmasters than I could wish, entreated me by written and verbal request, to establish Free Schools amongst them. They saw in the example of one Heathen Schoolmaster, and other Christian ones, how liberally I treated them and their children. I left

them their songs, if they were on moral subjects, and did not contradict our Christian Religion. I gave them liberty to go to their feasts and ceremonies. I received only those children whose parents came and requested me to do them the favour of admitting them; among which petitioners were several Bramins. I permitted them to read the sentences of their moralist Aveyar, of which I have translated some into English, which have been received in the Researches of the Asiatic Society; and a translation of them in German has been inserted in the Annual Mission Reports. The famous Tionvalloover has been translated into German by the Rev. Dr. Cammerer, and printed at Erlang. The first ten chapters I have translated into English, which may be continued either by me or by some of my successors. I only prohibited their being learned by heart as formerly, in order to be repeated a thousand times without being understood by the children, or even by the master. My order is, that they shall be declared in plain Tamul. These moral sentences are also learned in our mission-school, in order to shew that we do not reject without distinction all that has been written of the ancient literature, but distinguish the good grain from the chaff. Our Psalters, Solomon's Proverbs, Sirach or Ecclesiasticus, are so highly approved of and admired, that many select psalms and chapters are learnt by heart without objection, and to the satisfaction of many parents. The history of the Passion of Christ is most acceptable to the Roman Catholic Parents and Children.

The Hon. Company, and all who have any connection with them in their different situations, will have, I believe, no objection to make when their native subjects, in future, from their earliest years, are impressed with the contents of the 13th chapter to the Romans, and the 2d of the First Epistle of St. Peter; and when the youth learn to fear God, and honour the King; to consider that all orders and classes of superiors are from God; and to give them tribute, and obey their mandates, not only through fear of the sword and dread of punishment, but from the fear of God and for conscience sake. The Christian Children also learn to read from the Bible, besides the above books, and are catechized in the Catechism, and learn by heart Scripture Sentences from a printed extract, which contains all those which belong to the doctrinal and moral branches of the Christian Religion. But I will not run out into

too large a detail, but will only observe, that all Roman Catholics and Heathens who are acquainted with the order and regulations for reading books in my schools, have now less prejudice, and a more clear and better idea of our Religion and of the Holy Scriptures than they had before.

When some parents have any apprehension that their children may be biassed, they have liberty to take them out as soon as they please. This happens seldom; and when it does, the youth regret it deeply, and retain the good impressions made upon them, and their improvement in useful knowledge. The old schoolmasters are also not injured, as our schools are intended only for those poor children who would otherwise be quite neglected; and the children of those parents who have paid before, are not received, except into the English Schools, in which language they have no master at all.

From these facts, established during two years of experiment with twenty schools, and now related in this short Report, I hope it will appear, that the gradual civilization and enlightening of the nations in the knowledge of what belongs to their peace, is not so impossible and impracticable as it has been represented to be by those who have little practical acquaintance with their character, castes, prejudices, and ceremonies.

I am not so vain as to boast of having done great things, but am satisfied with having succeeded better than I expected, considering how small my means were, and what few assistants I had, together with an often-interrupted state of health. I have made the trial, and I may fairly hope for increased success, if I am supported. The support already received, I owe in great measure to the Corresponding Committee, and the Auxiliary Bible Society at Calcutta, which have furnished me with smaller and greater portions of the Holy Scriptures, which I have introduced in the Tamul Reading Schools.

In the English Schools I have been favoured by the venerable Society for promoting Christian Knowledge, for many years; and what I wanted my brethren of the English Mission granted me from their stock. The Rev. Mr. Thompson, of Madras, sent me fourteen Bibles and seventy New Testaments, received from the venerable Society, for distribution.

In our next Number we shall state the Proposals of

Dr. John for the extension of his system throughout India; with his view of its probable influence, both civil and religious, on the native mind.

BRITISH AND FOREIGN BIBLE SOCIETY.

THE following statements, compiled with great care from the authentic documents of the Society, will present to our readers, at one view, the progress and present condition of this magnificent Institution.

Editions of the Scriptures printed for the Society, previously to the 30th of September, 1813.

		Copies.
English, various editions	Bibles*	291,072
	Testaments	361,046
Welsh	Bibles	30,191
	Testaments	60,948
Gaelic	Bibles	20,000
	Testaments	10,000
Irish Testaments, by stereotype		5,000
Manks Testaments, by ditto		2,000
French	Bibles, by stereotype	8,000
	Testaments, by ditto	64,000
Spanish Testaments		20,000
Portugueze ditto		20,000
Italian ditto (now by stereotype)		11,000
Dutch	Bibles	5,000
	Testaments	10,000
Danish Testaments		5,000
German	Bibles	3,000
	Testaments	13,000
Greek Testaments, Antient and Modern, in parallel columns		5,000
Arabic Bibles		333
Esquimaux, the four Gospels		1,000
Mohawk Version of St. John's Gospel		2,000

* The number of English Bibles printed for the Society since the 30th March, 1812, is not less than 175,335, exceeding by 59,598 the whole number before printed: and the Testaments within the same period exceed three-fourths of the whole previous number.

Comparative View of the Issues of Bibles and Testaments by the Society, at the several periods when an account has been taken of the Stock at the Depository, from the commencement of the Institution, to the 30th of September, 1813; exclusive of the numerous issues at the charge of the Society, from various sources abroad.

	Bibles.	Test.	Total.
From March 7, 1804, to Sept. 17, 1805.. (None issued, the Universities not having completed their stereotype editions.)			
From Sept. 17, 1805, to June 15, 1806.. (2¾ years—When the present Depository was established.)	32336	74124	106460
From June 15, 1806, to March 25, 1809, (about 9 months) ..	21387	28820	50207
From March 25, 1809, to Feb. 16, 1810, (nearly 11 months)	18662	45806	64468
From Feb. 16, 1810, to March 25, 1811, (13 months)	33609	69009	102618
From March 25, 1811, to Feb. 21, 1812, (about 11 months)	35690	70733	106423
From Feb. 21, to Dec. 31, 1812 (10 months)	81319	121261	202580
From Dec. 31, 1812, to Sept. 30, 1813, (9 months)	107848	133060	240408
Total issued in 8 years	330351	542813	873164

Amount of Grants of Money to promote the object of the Society, and value of Bibles and Testaments given for various benevolent purposes, from the institution of the Society, to the Ninth Annual Meeting, May 1813.

	£.	s.	d.
First Year	366	2	10
Second Year	800	6	10
Third Year	3816	14	4
Fourth Year	4028	9	0
Fifth Year	9749	17	0
Sixth Year	4955	14	0
Seventh Year	14587	8	7
Eighth Year	10232	5	1
Ninth Year	17976	15	2
Total	66513	12	10

Comparative View of the Net Annual Receipts and Expenditures of the Society.

	Receipts, including sales of Bib. & Test.				Expenditure.		
	L.	*s.*	*d.*		*L.*	*s.*	*d.*
First Year	5,592	10	5	.....	691	10	2
Second Year....	8,827	10	3½	.....	1,637	17	5½
Third Year	6,998	19	7	.....	5,053	18	3
Fourth Year....	10,039	12	0½	....	12,206	10	3½
Fifth Year	11,289	15	3	.....	14,565	19	7½
Sixth Year	23,337	0	2½	.....	18,548	17	1
Seventh Year ..	25,998	3	1	.....	28,302	15	7
Eighth Year ..	43,532	12	5½	.....	32,419	19	7½
Ninth Year	76,455	1	0	.....	69,496	13	8
Total amount..	212,071	4	4	.....	182,918	19	8½

Comparing the whole net receipts and expenditures, up to the close of the year ending March 31, 1813, there appears to be a balance in favour of the Society, of something more than 29,000*l.*; but it is necessary to keep a large stock of Bibles and Testaments; together with several sets of stereotype plates, in various languages, and, considering the importance of its object, the Committee, anticipating the continued liberal support of Christian benevolence, have entered into engagements to the amount of about 35,000*l.*, exceeding the above balance by 6,000*l.*

Abstract of the Cash Account for the Year ending March 31, 1813.

	L.	*s.*	*d.*
Total net receipts, exclusive of sales	66,879	16	1
of which the sum of 55,099*l.* 3*s.* 10*d.* was from Auxiliary Societies.			
Received by sale of Bibles and Testaments, for Annual Reports, and the use of Stereotype Plates of the French Bible	9,575	4	11
Total net receipts	76,455	1	0
Total net payments, of which the sum of 48,898*l.* 18*s.* 10*d.* was for Bibles and Testaments	69,496	13	8
Amount by which the receipts of this year have exceeded the payments	6,958	7	4

The Society is under engagements, which fall to be

	L.	s.	d.
paid in the course of the current year (1813), for Bibles and Testaments, to supply Auxiliary Societies, and for general purposes, and for sundry Foreign Money Grants, amounting together to about	35,000	0	0

Extracted from the Audited Account,

JOSEPH TARN, Accountant.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On the 31st of October, at the parish church of Drayton Beauchamp, a Collection was made by the Rev. Basil Woodd, M.A. Rector of the said parish, for this Society, which, in that small village, amounted to 12l. 1s. 6d. Of this sum, one third is appropriated to the general objects of the institution; and the remainder will be distributed among the Parishioners in Bibles, Prayer-books, and Religious Tracts.

The Society, in its zeal for promoting Christian Knowledge, has proposed, that every Clergyman making a collection for its important objects shall receive two-thirds in the books published by the Society for the purpose of parochial distribution. We understand that the Rev. Basil Woodd proposes to make another collection for this Society at Bentinck Chapel, on Sunday, December the 12th.

By such parochial or general contributions the Society proposes to increase its capital devoted to pious uses; to enlarge the number of persons united in bonds of Christian sympathy and co-operation; to extend the sphere of charitable offices; to diminish the pecuniary pressure on the parochial clergy in their exertions to do good, and at the same time to

multiply their means of promoting the moral and religious interests of their parishes, the welfare of the church, and the glory of God.

NINETEENTH REPORT OF THE (LONDON) MISSIONARY SOCIETY.

Delivered May 13, 1813.

IN our Number for May, we gave a sketch of the principal Missionary and Bible Societies throughout the world. In our last, an abstract was given of the progress of the Baptist Mission from January to November 1812 *. We shall now proceed to an abridgment of the last Report of the (London) Missionary Society; referring our readers first to pp. 171—175, of this volume.

I. SOUTH AFRICA.—The death of Doctor Van der Kemp, the increase of the Missionaries, and the derangement of some of the northern settlements by the violence of a lawless plunderer, induced the Directors to determine on sending one of their own body, if possible, to regulate the concerns of the Society, and to place them on a proper footing for the time to come. They were happy in prevailing on the Rev. John Campbell to undertake this labour of love. Mr. Campbell reached the Cape (with his associate Mr. George Thom, intended for the East) on the 24th of October. His Excellency Sir John Cradock, the Governor, has assured both Mr. Campbell and Mr. Read, "that every practicable aid, consistent with the expanded views of Government, will ever be given to advance the real interest of a community, (referring especially to Bethelsdorp,) that professes such sacred principles—provided that the indispensable habits of industry and useful employment are inculcated with zeal and care, as the most important object, next to the concerns of religion." In these wishes of the Government, we are certain that the Missionaries most heartily concur, as is evident by the

* Printed (p. 354, l. 2) 1813, by mistake.

advances already made in civilization and social improvement, particularly at Bethelsdorp: and in pursuance of this great design, we are confident that Mr. Campbell will steadily follow the example of Dr. Van der Kemp, as far as his advice and influence can extend, in all our African Missions.

Bethelsdorp.—Mr. Read, assisted by Mr. Ulbricht, Mr. Smit, Mr. Wimmer, Mr. Bartlett, and William Corner (the Negro from Demarara) continues to labour at this station. Mr. Read says, "I have baptized nine adults since my return from the Cape, and there are many more who give us pleasing hopes of their interest in Christ."—"We have in contemplation several plans by which the expenses are likely to be lessened. Indeed, if the Institution continue to flourish as it has done, the people will soon be able to support the Missionaries themselves."

This settlement now assumes a very interesting appearance: the people attached to it amount to 1150; their black cattle to 2000, sheep and goats 1200, horses 174, waggons 20. Indeed, they are too numerous to be supported by the land belonging to them, and another settlement or two will probably be formed at some distance.

Mr. Read mentions some very pleasing and affecting instances of the power of Divine Grace on the Hottentots. "Respecting the work of the Lord among us, we dare not complain. We cannot say we labour in vain and spend our strength for nought: the word is heard with much affection, and many seem to be turned to the Lord, and are seeking redemption through his blood. Ten adults have been baptised this year, beside ten infants. Our prayer-meetings are sometimes very affecting; and we see that a Hottentot influenced by the Spirit of God can pray as well as the most refined European. Their pertinent observations, and zealous and faithful admonitions, sometimes make us ashamed of ourselves, yet fill our hearts with thankfulness, and encourage us to go forward."

Namáquas.—Mr. Albrecht and the other Missionaries who left Warm Bath, in the Great Namaquas, on account of the depredations of Africaner, arrived, after toilsome removals, at the Cape, where they staid for some months. They then took their journey northward, through the great wilderness, toward their former residence; and, arriving at a place called Bezonder Meid, they found there a considerable number of their former congregation

who had been driven from Warm Bath. Their Namaqua Friends were still persecuted and robbed by Africaner. When Mr. Albrecht and the other brethren had with great difficulty reached the krall called Silver Fountain, they were received in the kindest manner by Cornelius Kok, who earnestly entreated one of the brethren to abide with him; promising after a time to remove with his large family into the country of the Corannas, and settle in the neighbourhood of the brethren Anderson and Janz.

On the 13th of April, 1819, it pleased God to remove by death that truly valuable and excellent Missionary Mrs. Albrecht, formerly Miss Burgman of Rotterdam. She was a woman of superior talents, of eminent piety, remarkable fortitude, and steady zeal.

The journals of the brethren Schmelen, Ebner, Helm, and Sass, detailing their difficulties in passing through the dreary wilderness in their way to Bezonder Meid, are truly affecting. Their labours, perils, and sufferings were great. They were sometimes without water for themselves or cattle: their oxen, weakened for want of sustenance, refused to draw their waggons, and many of them died of thirst: some of their sheep were destroyed by wild beasts: they were without bread for nearly a month, and were in danger of utterly perishing in the desert, had not, at length, Cornelius Kok, who was informed of their distress, sent men and oxen to their relief. With great joy and thankfulness they joined their friends at Bezonder Meid.

Orange River.—The Missionaries Anderson, Janz, and Kramer report, that they have baptized and received into communion four persons during the past year, and that their school is attended much as usual. They have had much sickness among the people, but not many have died: Mrs. Kramer, however, is among that number, on account of which Mr. Kramer had determined on a journey to the Cape. They have expressed an earnest wish for additional labourers; in consequence of which, Mr. Wimmer is gone to join them.

Madagascar.—Mr. Campbell has been peculiarly happy in obtaining information concerning this island, which he has transmitted to the Directors. Mr. Pacalt and others were willing to attempt a Mission there.

Cape Town.—The state of religion at this place appears to be encouraging, especially among the soldiers. Mr.

Thom preaches to them with great acceptance and usefulness.

Mr. Milne, the intended assistant of Mr. Morrison, with Mrs. M. who had arrived safely at the Cape, sailed from thence for the Isle of France on the 26th of January.

On the whole, there is reason to hope that the Missions in Africa will, with the Divine Blessing, be productive of the most beneficial effects.

II. INDIA.—*Travancore.*—Mr. Ringeltaube continues to labour in six or seven different places in this district, and has baptized a considerable number of the natives. He employs five or six native schoolmasters for the instruction of youth; and has several boys in training, who assist him in reading, writing, and singing, one of whom always accompanies him on his preaching excursions.

Visagapatam.—Mr. Pritchett, who, after the death of Mr. Brain, found it necessary to leave the Burman Country, has joined the brethren Gordon and Lee; who greatly needed his assistance, in consequence of the loss of Mr. Des Granges.

The Gospels of St. Matthew, St. Mark, and St. Luke, translated into Telinga at Vizagapatam, are printed, and a quantity of them for distribution was expected by the return of the Bramin Anunderayer from Calcutta. They are still proceeding with the work of translation: Mr. Gordon has commenced the Gospel of St. John, and Mr. Lee the Book of Genesis: they will now be assisted by Mr. Pritchett, who made some progress in the language while at Calcutta, under the tuition of Anunderayer.

In the Schools, the boys, both Native and Half-caste, continue to improve. The female Missionaries attend daily to a Free School, which has been established for the instruction of girls, both native and country born.

The Missionaries go, by rotation, thrice a week, into the populous villages, and read to the inhabitants a portion of the Scriptures in their own language, conversing with them on the subject read, and distributing copies of the New Testament to those who can read and are willing to accept them. They state, however, with much concern, that, in several villages, few persons beside the Bramins are able to read. "In a village," say they, "of from eight hundred to one thousand inhabitants, only three or four could be found to read intelligibly; and few were willing to take the trouble to learn. This,"

they add, "is rather a discouraging circumstance, and will render it necessary to devise some plan by which the lower class of the natives may come to the knowledge of truth."

The Bramin Narasimooloo has returned to Vizagapatam, with testimonials of his good behaviour while with the Christians at Tranquebar: he appears to be improved in his knowledge of religion, and speaks with greater firmness and freedom to the natives in behalf of Christianity than before: they intend to employ him in reading the Scriptures to the heathen from place to place, according to a plan suggested by the friends of religion at Calcutta.

The Missionaries intend to unite with the Native School the instruction of the descendants of the Portuguese, who may hereafter prove of great use to the natives, being freely permitted to travel among them and converse with them. "We have," say they, "no trust in ourselves, nor distrust in God. We would fain hope that the fields are whitening unto the harvest. With gratitude and pleasure we inform you that Divine Providence has opened for us a way of disseminating the word of truth in the native schools of this town. Some of the teachers have eagerly embraced it: many of their pupils are copying it: and several have committed a considerable portion to memory."

With a view to the extension of their usefulness, they have lately been induced to commence a Mission at Ganjam, a considerable town on the coast, about two hundred miles to the northward, containing, it is said, thirty thousand inhabitants, and having many villages in its neighbourhood. The Telinga Language, with which they are already accquainted, is spoken there. A congregation of more than one hundred people who understand English may be immediately collected, many of whom have strongly solicited religious instruction for themselves and their children. Mr. Lee will remove to that place as soon as he conveniently can. "Indeed," say the Missionaries, "the natives, and every description of persons all along the coast, are eagerly crying with the man of Macedonia, *Come over and help us,*—and shall they cry in vain?"

Chinsurah.—Mr. May has taken the place of Mr. Forsyth, who has lived several years at Chinsurah, about thirty miles north of Calcutta, and wishes to return to

Europe. The town and neighbourhood are exceedingly populous, and afford an extensive field for the labours of a diligent Missionary.

Bellary.—Mr. Hands is proceeding in the three great and important employments of preaching the word, translating the Scriptures, and supporting schools; in which he is now assisted by Mr. Taylor.

Mr. Hands regularly preaches to the Europeans; and his success appears to be considerable, especially among the soldiers.

The school contains nearly fifty children: most of whom were, before their admission, in a more wretched condition than that of the heathen. This school is conducted by a pious soldier, under the superintendance of Mr. Hands.

By the assistance of some kind friends, he has been enabled to erect a Native School House in the Mission Garden, where about fifty children of different castes have been admitted. This school is chiefly under the tuition of a respectable Bramin; and, as the natives are desirous that their children may learn English, Mr. Hands intends, as a stimulus to the scholars in general, and as a reward to the most diligent, to select a few for that privilege: this is likely to conciliate the esteem of the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears or giving a sudden shock to their prejudices.

Mr. Hands continues to improve in the Kanaada* Language, and is proceeding with his translation of the Scriptures, of which he has sent a specimen. He has not yet begun to preach publicly to the natives, but proceeds, as all missionaries must at the first, to converse with them in a familiar and affectionate manner: this increases his own ability for speaking the language, and prepares their minds for more public exhortations.

What Mr. Hands states concerning the disposition of the natives to hear the Gospel, is so well calculated to refute the objections lately made against missionary efforts as dangerous to the peace of the country, that it deserves peculiar regard. We shall quote his own words.

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"The people in general are ready to hear, and to confess the folly of their superstitious customs, but not so ready to leave them. They acknowledge the superiority of the Gospel of Christ, but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable natives at the Mission House. A Vakeel belonging to the Court generally visits me two or three times a week, and has introduced me to the heads of villages who have come to Belhary to transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

Madras.—Mr. Loveless has been, for several years, usefully employed as a teacher in the Male Asylum, and in preaching both to Europeans and Natives. Having been enabled by their generous aid to erect a chapel in the Black Town, he has resigned his situation in the Asylum, that he may devote himself wholly to the ministry, for which he has ample scope in that populous city; and it is the earnest wish of the Directors that he may be assisted by another labourer. But, doubtful whether Mr. May, and other Missionaries from different Societies, have been permitted to reside in India, the Directors have lately written to Mr. Thom at the Cape, desiring him not to proceed until he shall have heard again from home.

III. CEYLON.—Mr. Ehrhardt, appointed to visit the schools in the district of Matura, describes the greater part of those who have formerly been baptized by the Dutch, on merely being able to recite the Lord's Prayer, the Ten Commandments, and Creed, as extremely ignorant of Christianity, and still living in the constant practice of idolatry, having submitted to baptism only for worldly advantage. He says, they are exceedingly addicted to the worship of images, before which they fall prostrate on the ground and pray; and this attachment to image-worship accounts, in his opinion, for the success which the Roman Catholics have had in making many proselytes, while the religion of the Protestants appears to them too simple, and is called by them "the Religion of the Company."

Mr. Palm, who has acquired the Tamul Language, has been very assiduous in his attention to the schools, particularly at Tillipaly; and has been appointed to the care

of the Dutch Congregation at Columbo, and will not therefore be any expense in future to the Society.

Mr. Read is appointed to superintend the schools (in number about twenty-eight) in the district of Galle. He found them in a deplorable state, owing partly to the negligence of the masters, and partly to the reluctance of the natives to send their children to school. But there is reason to hope, that, by the encouragement now given to the schools by the Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese Language, which may shortly be expected, the Missionary Prospects will soon become much brighter, especially if some able English Missionaries can be sent to labour there. "I hope," says a gentleman resident in Ceylon, "the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country: never was such a harvest as is prepared for the reapers."

IV. CHINA.—Mr. Morrison has completed his Grammar of the Chinese Language, which he has presented to Lord Minto, Governor-General of Bengal: he has printed his translation of the Gospel of St. Luke, and has most of the Epistles in the press.

Mr. Morrison has transmitted the copy of an Edict, which was issued by the Emperor of China*, whereby printing religious books and establishing preachers are made capital offences. The Roman-Catholic Missionaries at Pekin have been silenced, and some of them imprisoned till they can be transported to Europe. Mr. Morrison, however, proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a Catechism in the Chinese Language, and also a tract on the Way of Salvation.

Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that in case of his death it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who they hope will prove an acceptable fellow-labourer. The Directors have also, according to Mr.

* We shall give this Edict in our next, accompanied by the eloquent remarks of a friend, who introduced it to the notice of the Westminster Bible Meeting.—EDITORS.

Morrison's earnest recommendation, determined on commencing a Mission to the populous island of *Java*, in which it is said there are thirty millions of inhabitants, including two hundred thousand Chinese, among whom the Scriptures may be freely distributed.

V. WEST INDIES.—*Tobago*.—The chapel erected here, will seat about two hundred persons: a tolerable number, both White and Black, attend. Mr. Elliot hopes that his labours are not altogether fruitless: the morals of many of the Negroes are improved; and one of the managers informs him that he frequently hears them reproving one another for sin. There seems also to be a prospect of reducing the expense of the Mission, by the contributions of some of the Planters.

Trinidad.—Mr. Adam labours both faithfully and usefully; but, through the failure of business, the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

Demarara.—Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the Negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recal a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." The good effect of this soon became apparent: six or seven hundred of the slaves attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach one another. Several have been baptized and admitted to the Lord's supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davies has finished and opened a large chapel at George Town (formerly called Stabrook) which is attended by a very considerable number of people of different colours. It is supposed that about one thousand Negroes attend. The inhabitants of the town contributed more than six hundred pounds toward the building, and about sixty pounds were subscribed by the poor Negroes, who gave half a bit (or two-pence-halfpenny) each. But the

debt still remaining on the place is very large. An Auxiliary Missionary Society, including People of Colour and Slaves, has recently been formed at George Town, whose subscriptions amount to eighty pounds.

Berbice.—A new door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the Negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be supplied. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

VI. OTAHEITE.—From the Missionaries who returned to Otaheite from New South Wales in May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter.

VII. CANADA.—Mr. Smart, who left England in June 1811, is now at *Elizabeth Town*, in Upper Canada, where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty to two or three hundred, and their attention to the word greatly improved. This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from an American Fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighbourhood.

Mr. Cox resides at *Augusta*, in the county of Granville, where his labours have proved very acceptable.

VIII. MALTA.—Mr. Bloomfield, who was sent out in 1811, to promote the knowledge of the Gospel among the Greeks, has departed this life since the Report was delivered.

CHURCH MISSIONARY SOCIETY.

Norfolk and Norwich Association.

THE Meeting for the formation of this Association was held, as we have already stated, on the 29th September, in St. Andrew's Hall, Norwich; the Rev. H. J. Hare, M.A. of Docking Hall, in the chair.

The Rev. Josiah Pratt, Secretary of the Parent Institution, in a speech of considerable length, stated the object, constitution, and proceedings of the Society, and urged its just claim for support on Christians of every denomination, and especially the members of the Established Church. The Rev. Melville Horne, Rev. D. Wilson, Rev. J. Cubitt, Rev. R. Hankinson, Rev. J. Bickersteth, Rev. W. Sharpe, Rev. Dr. Baker, F. Hare, Esq., Mr. E. Bickersteth, and other gentlemen, expressed their entire approbation of the Society, and their earnest wishes for its success.

The Right Rev. the LORD BISHOP of NORWICH was nominated President. The Right Hon. Lord Calthorpe; Vice-Admiral Murray; Chas. Harvey, Esq. M. P.; John Gurney, Esq.; and John Cobb, Esq.; Vice-Presidents. Thomas Bignold, Esq., Treasurer: and the Rev. E. Glover, M.A.; the Rev. Wm. Mitchell; and Mr. E. Bickersteth, Secretaries

Donations have already been received to the amount of 823l. and annual subscriptions to 180l.; including in the latter 72l. from the *Norwich Ladies' Association*, of which Miss Gurney is President; Miss Hancock, Treasurer; and Mrs. R. Kitson, Secretary.

Suffolk and Ipswich Association.

THE Secretary of the Society, with the Rev. Melville Horne and the Rev. Daniel Wilson, attended, by invitation, at Ipswich, where Sermons were preached by them in various churches; and an Association for the Town and County was formed at a very numerous and respectable meeting held in the Shire Hall

on Wednesday the 10th of November, the Rev. Thomas Cobbold, M.A. Minister of St. Mary Tower Church, in the chair. Many eloquent and impressive speeches were made, and a zealous spirit displayed. The sum obtained will be, it is expected, about 300l.; and arrangements are carrying into execution, by which the County will yield, it is hoped, many hundreds per annum to the Society. The Lord Bishop of the diocese is President. Further particulars in our next.

Shropshire Collections.

THE Rev. Melville Horne preached for the Society on Sunday, November 14, at the churches of Wellington and Rockwardine; at St. Chad's, Shrewsbury, on the 21st; and at some other churches in the vicinity. There is every reason to hope, that an Association for the County of Salop will be early formed, and well supported.

Leicester Association.

THE Secretary of the Society, with the Rev. Edward Burn, the Rev. Melville Horne, and other friends, are now met (Nov. 30) at Leicester, for the purpose of forming an Association. A report of proceedings will be hereafter given.

Contributions to the Society's Funds.

By Mr. John Kincaid, jun. *Spital Square*: Half Year	L. 2	7	9
GLASBURY ASSOCIATION: one Quarter: by Rev. James Jones	11	11	0
Lady: by Rev. Daniel Wilson, M.A.	6	0	0
Lady: by Rev. W. B. Williams, M.A.	2	0	0
Edward Williams, *Esq. Chiswick*: by do.	10	10	0
By Rev. Richard Johnson, *St. Antholins*: one Quarter	3	3	1
By Mrs. Pratt: one Quarter	3	3	3
DRAYTON-BEAUCHAMP ASSOCIATION: Half Year: Rev. Basil Woodd, M.A. Rector, President: Rev. Samuel Maddock, Treasurer	10	10	0
Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

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The Rev. Josiah Pratt, Secretary of the Parent Institution, in a speech of considerable length, stated the object, constitution, and proceedings of the Society, and urged its just claim for support on Christians of every denomination, and especially the members of the Established Church. The Rev. Melville Horne, Rev. D. Wilson, Rev. J. Cubitt, Rev. R. Hankinson, Rev. J. Bickersteth, Rev. W. Sharpe, Rev. Dr. Baker, F. Hare, Esq., Mr. E. Bickersteth, and other gentlemen, expressed their entire approbation of the Society, and their earnest wishes for its success.

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on Wednesday the 10th of November, the Rev. Thomas Cobbold, M.A. Minister of St. Mary Tower Church, in the chair. Many eloquent and impressive speeches were made, and a zealous spirit displayed. The sum obtained will be, it is expected, about 300l.; and arrangements are carrying into execution, by which the County will yield, it is hoped, many hundreds per annum to the Society. The Lord Bishop of the diocese is President. Further particulars in our next.

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THE Rev. Melville Horne preached for the Society on Sunday, November 14, at the churches of Wellington and Rockwardine; at St. Chad's, Shrewsbury, on the 21st; and at some other churches in the vicinity. There is every reason to hope, that an Association for the County of Salop will be early formed, and well supported.

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THE Secretary of the Society, with the Rev. Edward Burn, the Rev. Melville Horne, and other friends, are now met (Nov. 30) at Leicester, for the purpose of forming an Association. A report of proceedings will be hereafter given.

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By Mr. John Kincaid, jun. *Spital Square*: Half Year	L. 2	7	9
GLASBURY ASSOCIATION: one Quarter: by Rev. James Jones	11	11	0
Lady: by Rev. Daniel Wilson, M.A.	6	0	0
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Edward Williams, Esq. *Chiswick*: by do.	10	10	0
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By Mrs. Pratt: one Quarter	3	3	3
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Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

they add, "is rather a discouraging circumstance, and will render it necessary to devise some plan by which the lower class of the natives may come to the knowledge of truth."

The Bramin Narasimooloo has returned to Vizagapatam, with testimonials of his good behaviour while with the Christians at Tranquebar: he appears to be improved in his knowledge of religion, and speaks with greater firmness and freedom to the natives in behalf of Christianity than before: they intend to employ him in reading the Scriptures to the heathen from place to place, according to a plan suggested by the friends of religion at Calcutta.

The Missionaries intend to unite with the Native School the instruction of the descendants of the Portuguese, who may hereafter prove of great use to the natives, being freely permitted to travel among them and converse with them. "We have," say they, "no trust in ourselves, nor distrust in God. We would fain hope that the fields are whitening unto the harvest. With gratitude and pleasure we inform you that Divine Providence has opened for us a way of disseminating the word of truth in the native schools of this town. Some of the teachers have eagerly embraced it: many of their pupils are copying it: and several have committed a considerable portion to memory."

With a view to the extension of their usefulness, they have lately been induced to commence a Mission at Ganjam, a considerable town on the coast, about two hundred miles to the northward, containing, it is said, thirty thousand inhabitants, and having many villages in its neighbourhood. The Telinga Language, with which they are already accquainted, is spoken there. A congregation of more than one hundred people who understand English may be immediately collected, many of whom have strongly solicited religious instruction for themselves and their children. Mr. Lee will remove to that place as soon as he conveniently can. "Indeed," say the Missionaries, "the natives, and every description of persons all along the coast, are eagerly crying with the man of Macedonia, *Come over and help us*,—and shall they cry in vain?"

Chinsurah.—Mr. May has taken the place of Mr. Forsyth, who has lived several years at Chinsurah, about thirty miles north of Calcutta, and wishes to return to

Europe. The town and neighbourhood are exceedingly populous, and afford an extensive field for the labours of a diligent Missionary.

Bellary.—Mr. Hands is proceeding in the three great and important employments of preaching the word, translating the Scriptures, and supporting schools; in which he is now assisted by Mr. Taylor.

Mr. Hands regularly preaches to the Europeans; and his success appears to be considerable, especially among the soldiers.

The school contains nearly fifty children: most of whom were, before their admission, in a more wretched condition than that of the heathen. This school is conducted by a pious soldier, under the superintendance of Mr. Hands.

By the assistance of some kind friends, he has been enabled to erect a Native School House in the Mission Garden, where about fifty children of different castes have been admitted. This school is chiefly under the tuition of a respectable Bramin; and, as the natives are desirous that their children may learn English, Mr. Hands intends, as a stimulus to the scholars in general, and as a reward to the most diligent, to select a few for that privilege: this is likely to conciliate the esteem of the parents, to win the hearts of the children, and to prepare the way for the gradual instruction of the people in the knowledge of Christianity, without alarming their fears or giving a sudden shock to their prejudices.

Mr. Hands continues to improve in the Kanaada* Language, and is proceeding with his translation of the Scriptures, of which he has sent a specimen. He has not yet begun to preach publicly to the natives, but proceeds, as all missionaries must at the first, to converse with them in a familiar and affectionate manner: this increases his own ability for speaking the language, and prepares their minds for more public exhortations.

What Mr. Hands states concerning the disposition of the natives to hear the Gospel, is so well calculated to refute the objections lately made against missionary efforts as dangerous to the peace of the country, that it deserves peculiar regard. We shall quote his own words.

* This language has been called also the Kurnata, but Mr. Hands thinks improperly. He calls it the Kanaada; but he says it is vulgarly called the Canarese.

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Lady: by Rev. W. B. Williams, M.A.	2	0	0
Edward Williams, *Esq. Chiswick*: by do.	10	10	0
By Rev. Richard Johnson, *St. Antholins*: one Quarter	3	3	1
By Mrs. Pratt: one Quarter	3	3	3
DRAYTON-BEAUCHAMP ASSOCIATION: Half Year: Rev. Basil Woodd, M.A. Rector, President: Rev. Samuel Maddock, Treasurer	10	10	0
Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

Walcot Church, Bucks: Collection by Rev. John Bishop, M. A. Rector	L.	7	4 8
Puttenham Church, Bucks: ditto, by ditto		3	15 8
Rev. J. M. Longmire, LL. B. Rector of Hargrave, for the redemption of an African Girl, to be named Mary Longmire		10	0 0
S. Bacon, Esq. *Clare Hall, Cambridge*		2	2 0
Working Class attending *St. Mary's Chapel, Birmingham*: first Half Year		15	4 8
Boys' Sunday School, ditto: first Half Year		0	17 2
Anonymous, for the redemption of an African Girl, to be named Matilda		10	0 0
Mrs. Mary Smyth. *Hot Wells, Bristol*		50	0 0
Right Hon. Lord Eardley		31	10 0
Collections at *Ipswich*, by Rev. Messrs. Pratt, Horne, and Wilson:			
St. Mary Tower Church, Sunday Nov. 7, (Rev. Thos. Cobbold, M.A. Minister) L. 14 5 8			
St. Matthew's Church, ditto, (Rev. Wm. Layton, M.A. Rector) .. 5 16 1½			
St. Margaret's Church, ditto, (Rev. C. W. Fonnereau, LL.B. Minister) 13 15 6			
St. Peter's Church, ditto, (Rev. Ed. Griffin, B.A. Vicar 26 3 0½			
Ditto, Monday Evening 12 6 2			
Ditto, Tuesday ditto 24 13 4			
Ditto, Wednesday ditto 18 4 8			
At the Shire Hall, Wednesday Morning 8 9 0			
		123	13 6
A Fine paid to Mr. Samuel Robinson, of *Leicester*, as the compromise of a dispute		21	0 0
By Rev. Samuel Arnott, M. A. from *Brixton*: Half Year		4	17 0
By Rev. Thomas Howes, M. A. from *Fordingbridge*: one Quarter		2	2 6
BLUNHAM ASSOCIATION: one Quarter: by Rev. R. P. Beachcroft		4	0 0
Mr. W. C. Trevelyan, *Harrow School*		0	10 0
CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish and Miss Jane Lowe		29	0 0
NORFOLK AND NORWICH ASSOCIATION: second Remittance		350	0 0
By Rev. William Goode, M.A. *Blackfriars*		20	0 0
Legacy of the late Mrs. Roberts, *Charter-House Square*		50	0 0

Missionary Register.

No. 12. DECEMBER, 1813. Vol. I.

PROPOSALS OF THE REV. DR. JOHN,

SENIOR OF THE ROYAL DANISH MISSION AT TRANQUEBAR;

FOR

ESTABLISHING NATIVE FREE-SCHOOLS IN INDIA.

IN our last Number, we gave the Report of this worthy Missionary concerning his Schools. In his tract on "Indian Civilization," from which we have printed this Report, he adds Proposals for extending his system throughout India.

I have, perhaps, spoken (he says) a little too much of myself, as an old and passionate friend of youth; and of my exertions in their behalf, by private instruction, through a series of many years; together with the reasons which have induced me to make use of my previously-educated native assistants, for establishing twenty schools for instructing poor children in reading, writing, and cyphering. Now I intend to shew with how little this beginning can be gradually extended, by the concurrence of the Hon. Government and of the friends of humanity; so as to form a Society, to direct and enlarge by degrees school-establishments of this nature, for civilizing and instructing the Indians gradually, and by the most cautious, easy, soft, and amicable means.

The importance attached by the different Missionary Societies to Native Free-Schools may, probably, supersede the necessity of a distinct Institution for promoting their establishment. The Church Missionary Society has found such Schools the only means by

"The people in general are ready to hear, and to confess the folly of their superstitious customs, but not so ready to leave them. They acknowledge the superiority of the Gospel of Christ, but do not feel its power on their hearts. Scarcely a day passes without a visit from some of the most respectable natives at the Mission House. A Vakeel belonging to the Court generally visits me two or three times a week, and has introduced me to the heads of villages who have come to Belhary to transact business in the Court; and I hope this will prove a considerable advantage to us when we begin to itinerate in the surrounding villages."

Madras.—Mr. Loveless has been, for several years, usefully employed as a teacher in the Male Asylum, and in preaching both to Europeans and Natives. Having been enabled by their generous aid to erect a chapel in the Black Town, he has resigned his situation in the Asylum, that he may devote himself wholly to the ministry, for which he has ample scope in that populous city; and it is the earnest wish of the Directors that he may be assisted by another labourer. But, doubtful whether Mr. May, and other Missionaries from different Societies, have been permitted to reside in India, the Directors have lately written to Mr. Thom at the Cape, desiring him not to proceed until he shall have heard again from home.

III. Ceylon.—Mr. Ehrhardt, appointed to visit the schools in the district of Matura, describes the greater part of those who have formerly been baptized by the Dutch, on merely being able to recite the Lord's Prayer, the Ten Commandments, and Creed, as extremely ignorant of Christianity, and still living in the constant practice of idolatry, having submitted to baptism only for worldly advantage. He says, they are exceedingly addicted to the worship of images, before which they fall prostrate on the ground and pray; and this attachment to image-worship accounts, in his opinion, for the success which the Roman Catholics have had in making many proselytes, while the religion of the Protestants appears to them too simple, and is called by them "the Religion of the Company."

Mr. Palm, who has acquired the Tamul Language, has been very assiduous in his attention to the schools, particularly at Tillipaly; and has been appointed to the care

of the Dutch Congregation at Columbo, and will not therefore be any expense in future to the Society.

Mr. Read is appointed to superintend the schools (in number about twenty-eight) in the district of Galle. He found them in a deplorable state, owing partly to the negligence of the masters, and partly to the reluctance of the natives to send their children to school. But there is reason to hope, that, by the encouragement now given to the schools by the Government, the increased diligence of the teachers, and the distribution of the Scriptures in the Cingalese Language, which may shortly be expected, the Missionary Prospects will soon become much brighter, especially if some able English Missionaries can be sent to labour there. "I hope," says a gentleman resident in Ceylon, "the Missionary Society, and all societies for promoting the glorious cause, will consider this, and strain every nerve to send some able teachers to this country: never was such a harvest as is prepared for the reapers."

IV. CHINA.—Mr. Morrison has completed his Grammar of the Chinese Language, which he has presented to Lord Minto, Governor-General of Bengal: he has printed his translation of the Gospel of St. Luke, and has most of the Epistles in the press.

Mr. Morrison has transmitted the copy of an Edict, which was issued by the Emperor of China*, whereby printing religious books and establishing preachers are made capital offences. The Roman-Catholic Missionaries at Pekin have been silenced, and some of them imprisoned till they can be transported to Europe. Mr. Morrison, however, proceeds in his work undismayed, but with all necessary caution and prudence. He has formed a Catechism in the Chinese Language, and also a tract on the Way of Salvation.

Mr. Morrison having frequently complained of being left to serve alone in this great work, and fearing that in case of his death it might be for a long time suspended, the Directors have sent forth Mr. Milne, by the way of the Cape, who they hope will prove an acceptable fellow-labourer. The Directors have also, according to Mr.

* We shall give this Edict in our next, accompanied by the eloquent remarks of a friend, who introduced it to the notice of the Westminster Bible Meeting.—EDITORS.

Morrison's earnest recommendation, determined on commencing a Mission to the populous island of Java, in which it is said there are thirty millions of inhabitants, including two hundred thousand Chinese, among whom the Scriptures may be freely distributed.

V. West Indies.—*Tobago.*—The chapel erected here, will seat about two hundred persons: a tolerable number, both White and Black, attend. Mr. Elliot hopes that his labours are not altogether fruitless: the morals of many of the Negroes are improved; and one of the managers informs him that he frequently hears them reproving one another for sin. There seems also to be a prospect of reducing the expense of the Mission, by the contributions of some of the Planters.

Trinidad.—Mr. Adam labours both faithfully and usefully; but, through the failure of business, the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

Demarara.—Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the Negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recal a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." The good effect of this soon became apparent: six or seven hundred of the slaves attend Mr. Wray's ministry, and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach one another. Several have been baptized and admitted to the Lord's supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davies has finished and opened a large chapel at George Town (formerly called Staebrook) which is attended by a very considerable number of people of different colours. It is supposed that about one thousand Negroes attend. The inhabitants of the town contributed more than six hundred pounds toward the building, and about sixty pounds were subscribed by the poor Negroes, who gave half a bit (or two-pence-halfpenny) each. But the

debt still remaining on the place is very large. An Auxiliary Missionary Society, including People of Colour and Slaves, has recently been formed at George Town, whose subscriptions amount to eighty pounds.

Berbice.—A new door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the Negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be supplied. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

VI. OTAHEITE.—From the Missionaries who returned to Otaheite from New South Wales in May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter.

VII. CANADA.—Mr. Smart, who left England in June 1811, is now at *Elizabeth Town*, in Upper Canada, where he found the state of things rather unpromising; but he has had the satisfaction of seeing the congregation much increased, from about sixty to two or three hundred, and their attention to the word greatly improved. This pleasing prospect, however, is for the present beclouded by the breaking out of the war between America and Britain, and unhappily Mr. Smart's station is at the very seat of it. Battles have been fought in the immediate vicinity, and a ball from an American Fort at Oswegatche passed between the neck of his horse and his own body, as he was returning from preaching in the neighbourhood.

Mr. Cox resides at *Augusta*, in the county of Granville, where his labours have proved very acceptable.

VIII. MALTA.—Mr. Bloomfield, who was sent out in 1811, to promote the knowledge of the Gospel among the Greeks, has departed this life since the Report was delivered.

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Edward Williams, Esq. *Chiswick*: by do.	10	10	0
By Rev. Richard Johnson, *St. Antholins*: one Quarter	3	3	1
By Mrs. Pratt: one Quarter	3	3	3
DRAYTON-BEAUCHAMP ASSOCIATION: Half Year: Rev. Basil Woodd, M.A. Rector, President: Rev. Samuel Maddock, Treasurer	10	10	0
Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

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Collections at *Ipswich*, by Rev. Messrs. Pratt, Horne, and Wilson:

St. Mary Tower Church, Sunday Nov. 7, (Rev. Thos. Cobbold, M.A. Minister) ..... L.	14	5	8
St. Matthew's Church, ditto, (Rev. Wm. Layton, M.A. Rector) ..	5	16	1½
St. Margeret's Church, ditto, (Rev. C. W. Fonnerean, LL.B. Minister)	13	15	6
St. Peter's Church, ditto, (Rev. Ed. Griffin, B.A. Vicar	26	3	0½
Ditto, Monday Evening	12	6	2
Ditto, Tuesday ditto	24	13	4
Ditto, Wednesday ditto	18	4	8
At the Shire Hall, Wednesday Morning	8	9	0
			123 13 6

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Missionary Register.

No. 12. DECEMBER, 1813. Vol. I.

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FOR

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IN our last Number, we gave the Report of this worthy Missionary concerning his Schools. In his tract on "Indian Civilization," from which we have printed this Report, he adds Proposals for extending his system throughout India.

I have, perhaps, spoken (he says) a little too much of myself, as an old and passionate friend of youth; and of my exertions in their behalf, by private instruction, through a series of many years; together with the reasons which have induced me to make use of my previously-educated native assistants, for establishing twenty schools for instructing poor children in reading, writing, and cyphering. Now I intend to shew with how little this beginning can be gradually extended, by the concurrence of the Hon. Government and of the friends of humanity; so as to form a Society, to direct and enlarge by degrees school-establishments of this nature, for civilizing and instructing the Indians gradually, and by the most cautious, easy, soft, and amicable means.

The importance attached by the different Missionary Societies to Native Free-Schools may, probably, supersede the necessity of a distinct Institution for promoting their establishment. The Church Missionary Society has found such Schools the only means by

which Divine Providence was pleased to open a way to the natives on the Western Coast of Africa. The Committee of that Society have determined to support the Schools of Dr. John, and to give them as wide an extension throughout India, as the openings of Providence, and the public liberality, shall enable them to do.

The following view of the nature and probable effects of these Schools will, doubtless, engage our readers in the support of *this* part of the Society's designs.

For School-Inspectors, capable of directing Native Schoolmasters, we want Europeans, for whom 60*l.* per annum was proposed by Mr. Saliven. For this salary, I believe many honest, sober, moral, and able characters may be found in England and Germany; who will engage, not under the title of Schoolmasters, but as Rectors or Inspectors of Native Schools in India.

The acquisition of all Hindostan opens, under Divine Providence, the way to every good and beneficial institution; and affords an opportunity of offering the Holy Scriptures to all the Natives in their own languages. Free-Schools, and printed school-books for improvement in knowledge and good morals, will be acceptable in all the provinces. English gentlemen of all ranks, in military and civil stations, have always been kind to Missionaries, of religious and exemplary character; and particularly when acquainted, in a greater or less degree, with natural history.

It is a prejudice prevailing among Europeans, that the Bramins and other castes would despise Missionaries, or stand in fear of them. They respect them as priests, who offer their Vedams without obtrusion; and whose intention is to do no harm, but rather good to their poor and their children. It would, therefore, be very advisable for every Missionary who would settle in a province, to have an European Assistant, as Rector or Inspector of the Native Teachers.

The English Chaplains, the Missionaries, and their assistant European School-Inspectors, would be also the best agents and distributors of the Holy Scriptures, to introduce them, especially smaller portions of them,

among the youth in the school. I see indeed no easier and better way by which the noble object of the Bible Society can be obtained.

Dr. Bell and Mr. Lancaster's school-plan is well adapted to the Indians and to the climate. Schools can be easily and with little expense erected every where; or Choultries may be used for the purpose, with permission of their owners and inhabitants.

When Native Schoolmasters are employed to teach reading and writing, the native parents will be less likely to take offence, than if Europeans should be employed for teaching the native languages. But no Native Schoolmaster can be employed who does not prove that he has learned to read fluently our printed books, which is seldom the case. But when the natives teach, even according to the above-mentioned new method, no objection will be made. The English is best taught by Europeans born, or by Schoolmasters educated according to the above plan, in the Male Asylum, who may employ natives as masters and ushers, to teach the lessons in the native languages.

Indian civilization is the first and great object of these Native Free Schools, to which the English Language may be added in as many as may be desired. As the Hon. Court of Directors have already granted their sanction to the proposal, the greatest difficulty is removed, and the obtruding of Christianity by coercion, compulsion, or other unlawful means, is out of the question.

The National Schools at Tanjore, which began in the time of the late Mr. Swartz, and are now continued by the Rev. Mr. Kolhoff, and my twenty Native Free-Schools, may be considered as a nursery for increasing the number of these schools, for which already so many requests have been made.

I submit therefore my humble proposal and petition, as an old friend and advocate of children, to the Hon. Madras Government in the first instance, as the nearest succour I can have recourse to. I demand nothing for myself, and am satisfied with what I have, and even deny myself many conveniences which would relieve me in my declining age and infirmities; cheerfully making such sacrifices for carrying on what I have undertaken for the sake of the poor children crying for education.

One hundred pagodas * per month will be a great relief, and sufficient for paying the expenses of the proposed institutions. How many thousands of poor parents will, by degrees, be thus comforted and relieved; their destitute children becoming, by this assistance, industrious, virtuous, and obedient subjects! Many thousand English and Tamul School-Books are already in the hands of the Tamul Nation, on the Coast, and in Ceylon; at which last place a royal order has arrived to establish Native Free-Schools; which object has been, of late years, especially promoted by the munificence of the Bible Society.

These Free-Schools may be gradually extended from the Coast to the inner parts of the English-Indian Empire; if not during the present generation, yet with a vast increase in the next: and, before this century shall close, the universal wish for civilizing the Indians may be effected with more success, and by more benign and appropriate means, than were employed under the Papal Influence in past times.

The mind is cultivated, and the feelings softened and refined, by turning the attention of the young to the objects by which they are surrounded. The usefulness, variety, beauty, and fertility of nature, lead us to admire the immense goodness, power, and wisdom of our great Creator, and the paternal love of our Heavenly Father. His Divine Providence is evident over all his creatures, but especially with relation to mankind. The young should be accustomed to reflect upon the great privilege of their mental faculties, and of their various capacities, according to the right use of which depend their welfare and advantage. Accordingly the Psalter, in which David is lost in admiration, when he sings the praises of the Lord, because of the wonders of his hand, is introduced as a book of common use in my Native Schools; and I see with pleasure with what feelings the children take delight in these Psalms. Our Lord Jesus Christ, by his parables, directs our attention to surrounding objects, which we daily see before us; and teaches us, by them, to take up a due attention to our moral character and its consequences, exciting us to look up to our Creator with filial confidence, as our best Father, and to submit ourselves entirely to his holy will and providence. The

* Forty pounds sterling.

writings of Hervey, Sanders, and other divines, kindle our affections by representing the great objects of the creation. I have myself often perceived what good effects my conversation on the beauties of nature have had upon the minds of youth. At the examinations of the native children, I speak occasionally to them of the rising and setting of the sun, and turn their notice on the many beautiful and useful objects in our fields and gardens. I tell them anecdotes, and particularly instances of Divine Providence, which are written down by the school-masters, translated into English, and dictated for exercises in writing. These they afterwards rehearse by heart, and read also to their relatives at home.

These studies will insensibly promote a love of natural history among Europeans and Natives, with much general advantage. Those who cultivate this study in Europe, of whom very few can travel into foreign countries, must depend upon their friends, who have better opportunities for gratifying their desires, to send them their observations and collections. The Missionaries, with their native pupils and itinerant catechists, have often been of great service in this respect, by procuring, on their journeys, curiosities from distant countries.

It is well known what good service the United Brethren, at Tranquebar and Nicobar, have rendered with respect to natural history, and by their knowledge of mechanics. The public on the coast continue to lament the loss of these advantages by their return to Europe. How much public benefit might be expected from sensible School-Inspectors sent from Europe, who, beside their knowledge of languages, shall also be acquainted with agriculture, gardening, and other useful knowledge! The Missionaries have not been negligent of Indian Literature or natural history, but have communicated on these topics with the learned of past and present times. What Ziegenbalg, Walter, and Widebreg, have done in the first half century of the Mission, respecting Indian geography, history, and religion, ancient writings, &c. may be seen in Niecamp's Extract of the Mission Accounts, which has been published in German and Latin.

When I arrived in India I found in our Mission Library a whole press of ancient manuscripts on palm leaves concerning the Hindoo Religion, or Vedahs and Shasters, and on medical science, of which there was collected a

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It is a prejudice prevailing among Europeans, that the Bramins and other castes would despise Missionaries, or stand in fear of them. They respect them as priests, who offer their Vedams without obtrusion; and whose intention is to do no harm, but rather good to their poor and their children. It would, therefore, be very advisable for every Missionary who would settle in a province, to have an European Assistant, as Rector or Inspector of the Native Teachers.

The English Chaplains, the Missionaries, and their assistant European School-Inspectors, would be also the best agents and distributors of the Holy Scriptures, to introduce them, especially smaller portions of them,

among the youth in the school. I see indeed no easier and better way by which the noble object of the Bible Society can be obtained.

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The National Schools at Tanjore, which began in the time of the late Mr. Swartz, and are now continued by the Rev. Mr. Kolhoff, and my twenty Native Free-Schools, may be considered as a nursery for increasing the number of these schools, for which already so many requests have been made.

I submit therefore my humble proposal and petition, as an old friend and advocate of children, to the Hon. Madras Government in the first instance, as the nearest succour I can have recourse to. I demand nothing for myself, and am satisfied with what I have, and even deny myself many conveniences which would relieve me in my declining age and infirmities; cheerfully making such sacrifices for carrying on what I have undertaken for the sake of the poor children crying for education.

One hundred pagodas * per month will be a great relief, and sufficient for paying the expenses of the proposed institutions. How many thousands of poor parents will, by degrees, be thus comforted and relieved; their destitute children becoming, by this assistance, industrious, virtuous, and obedient subjects! Many thousand English and Tamul School-Books are already in the hands of the Tamul Nation, on the Coast, and in Ceylon; at which last place a royal order has arrived to establish Native Free-Schools; which object has been, of late years, especially promoted by the munificence of the Bible Society.

These Free-Schools may be gradually extended from the Coast to the inner parts of the English-Indian Empire; if not during the present generation, yet with a vast increase in the next: and, before this century shall close, the universal wish for civilizing the Indians may be effected with more success, and by more benign and appropriate means, than were employed under the Papal Influence in past times.

The mind is cultivated, and the feelings softened and refined, by turning the attention of the young to the objects by which they are surrounded. The usefulness, variety, beauty, and fertility of nature, lead us to admire the immense goodness, power, and wisdom of our great Creator, and the paternal love of our Heavenly Father. His Divine Providence is evident over all his creatures, but especially with relation to mankind. The young should be accustomed to reflect upon the great privilege of their mental faculties, and of their various capacities, according to the right use of which depend their welfare and advantage. Accordingly the Psalter, in which David is lost in admiration, when he sings the praises of the Lord, because of the wonders of his hand, is introduced as a book of common use in my Native Schools; and I see with pleasure with what feelings the children take delight in these Psalms. Our Lord Jesus Christ, by his parables, directs our attention to surrounding objects, which we daily see before us; and teaches us, by them, to take up a due attention to our moral character and its consequences, exciting us to look up to our Creator with filial confidence, as our best Father, and to submit ourselves entirely to his holy will and providence. The

* Forty pounds sterling.

writings of Hervey, Sanders, and other divines, kindle our affections by representing the great objects of the creation. I have myself often perceived what good effects my conversation on the beauties of nature have had upon the minds of youth. At the examinations of the native children, I speak occasionally to them of the rising and setting of the sun, and turn their notice on the many beautiful and useful objects in our fields and gardens. I tell them anecdotes, and particularly instances of Divine Providence, which are written down by the school-masters, translated into English, and dictated for exercises in writing. These they afterwards rehearse by heart, and read also to their relatives at home.

These studies will insensibly promote a love of natural history among Europeans and Natives, with much general advantage. Those who cultivate this study in Europe, of whom very few can travel into foreign countries, must depend upon their friends, who have better opportunities for gratifying their desires, to send them their observations and collections. The Missionaries, with their native pupils and itinerant catechists, have often been of great service in this respect, by procuring, on their journeys, curiosities from distant countries.

It is well known what good service the United Brethren, at Tranquebar and Nicobar, have rendered with respect to natural history, and by their knowledge of mechanics. The public on the coast continue to lament the loss of these advantages by their return to Europe. How much public benefit might be expected from sensible School-Inspectors sent from Europe, who, beside their knowledge of languages, shall also be acquainted with agriculture, gardening, and other useful knowledge! The Missionaries have not been negligent of Indian Literature or natural history, but have communicated on these topics with the learned of past and present times. What Ziegenbalg, Walter, and Widebrog, have done in the first half century of the Mission, respecting Indian geography, history, and religion, ancient writings, &c. may be seen in Niecamp's Extract of the Mission Accounts, which has been published in German and Latin.

When I arrived in India I found in our Mission Library a whole press of ancient manuscripts on palm leaves concerning the Hindoo Religion, or Vedahs and Shasters, and on medical science, of which there was collected a

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The Rev. Josiah Pratt, Secretary of the Parent Institution, in a speech of considerable length, stated the object, constitution, and proceedings of the Society, and urged its just claim for support on Christians of every denomination, and especially the members of the Established Church. The Rev. Melville Horne, Rev. D. Wilson, Rev. J. Cubitt, Rev. R. Hankinson, Rev. J. Bickersteth, Rev. W. Sharpe, Rev. Dr. Baker, F. Hare, Esq., Mr. E. Bickersteth, and other gentlemen, expressed their entire approbation of the Society, and their earnest wishes for its success.

The Right Rev. the LORD BISHOP of NORWICH was nominated President. The Right Hon. Lord Calthorpe; Vice-Admiral Murray; Chas. Harvey, Esq. M. P.; John Gurney, Esq.; and John Cobb, Esq.; Vice-Presidents. Thomas Bignold, Esq., Treasurer: and the Rev. E. Glover, M.A.; the Rev. Wm. Mitchell; and Mr. E. Bickersteth, Secretaries

Donations have already been received to the amount of 823l. and annual subscriptions to 180l.; including in the latter 72l. from the *Norwich Ladies' Association*, of which Miss Gurney is President; Miss Hancock, Treasurer; and Mrs. R. Kitson, Secretary.

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on Wednesday the 10th of November, the Rev. Thomas Cobbold, M.A. Minister of St. Mary Tower Church, in the chair. Many eloquent and impressive speeches were made, and a zealous spirit displayed. The sum obtained will be, it is expected, about 300l.; and arrangements are carrying into execution, by which the County will yield, it is hoped, many hundreds per annum to the Society. The Lord Bishop of the diocese is President. Further particulars in our next.

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By Mr. John Kincaid, jun. *Spital Square*: Half Year	L. 2	7	9
GLASBURY ASSOCIATION: one Quarter: by Rev. James Jones	11	11	0
Lady: by Rev. Daniel Wilson, M.A.	6	0	0
Lady: by Rev. W. B. Williams, M.A.	2	0	0
Edward Williams, *Esq. Chiswick*: by do.	10	10	0
By Rev. Richard Johnson, *St. Antholins*: one Quarter	3	3	1
By Mrs. Pratt: one Quarter	3	3	3
DRAYTON-BEAUCHAMP ASSOCIATION: Half Year: Rev. Basil Woodd, M.A. Rector, President: Rev. Samuel Maddock, Treasurer	10	10	0
Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

Walcot Church, Bucks: Collection by Rev. John Bishop, M. A. Rector	L.	7	4	8
Puttenham Church, Bucks: ditto, by ditto	3	15	8	
Rev. J. M. Longmire, LL. B. Rector of Hargrave, for the redemption of an African Girl, to be named Mary Longmire	10	0	0	
S. Bacon, Esq. *Clare Hall, Cambridge*	2	2	0	
Working Class attending *St. Mary's Chapel, Birmingham*: first Half Year	15	4	8	
Boys' Sunday School, ditto: first Half Year	0	17	4	
Anonymous, for the redemption of an African Girl, to be named Matilda	10	0	0	
Mrs. Mary Smyth. *Hot Wells, Bristol*	50	0	0	
Right Hon. Lord Eardley	31	10	0	
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St. Mary Tower Church, Sunday Nov. 7, (Rev. Thos. Cobbold, M.A. Minister) L. 14 5 8				
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Ditto, Monday Evening 12 6 2				
Ditto, Tuesday ditto 24 13 4				
Ditto, Wednesday ditto 18 4 8				
At the Shire Hall, Wednesday Morning 8 9 0				
	123	13	6	
A Fine paid to Mr. Samuel Robinson, of *Leicester*, as the compromise of a dispute	21	0	0	
By Rev. Samuel Arnott, M. A. from *Brixton*: Half Year	4	17	0	
By Rev. Thomas Howes, M. A. from *Fordingbridge*: one Quarter	2	2	6	
BLUNHAM ASSOCIATION: one Quarter: by Rev. R. P. Beachcroft	4	0	0	
Mr. W. C. Trevelyan, *Harrow School*	0	10	0	
CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish and Miss Jane Lowe	29	0	0	
NORFOLK AND NORWICH ASSOCIATION: second Remittance	350	0	0	
By Rev. William Goode, M.A. *Blackfriars*	20	0	0	
Legacy of the late Mrs. Roberts, *Charter-House Square*	50	0	0	

Missionary Register.

No. 12. DECEMBER, 1813. Vol. I.

PROPOSALS OF THE REV. DR. JOHN,

SENIOR OF THE ROYAL DANISH MISSION AT TRANQUEBAR;

FOR

ESTABLISHING NATIVE FREE-SCHOOLS IN INDIA.

IN our last Number, we gave the Report of this worthy Missionary concerning his Schools. In his tract on "Indian Civilization," from which we have printed this Report, he adds Proposals for extending his system throughout India.

I have, perhaps, spoken (he says) a little too much of myself, as an old and passionate friend of youth; and of my exertions in their behalf, by private instruction, through a series of many years; together with the reasons which have induced me to make use of my previously-educated native assistants, for establishing twenty schools for instructing poor children in reading, writing, and cyphering. Now I intend to shew with how little this beginning can be gradually extended, by the concurrence of the Hon. Government and of the friends of humanity; so as to form a Society, to direct and enlarge by degrees school-establishments of this nature, for civilizing and instructing the Indians gradually, and by the most cautious, easy, soft, and amicable means.

The importance attached by the different Missionary Societies to Native Free-Schools may, probably, supersede the necessity of a distinct Institution for promoting their establishment. The Church Missionary Society has found such Schools the only means by

which Divine Providence was pleased to open a way to the natives on the Western Coast of Africa. The Committee of that Society have determined to support the Schools of Dr. John, and to give them as wide an extension throughout India, as the openings of Providence, and the public liberality, shall enable them to do.

The following view of the nature and probable effects of these Schools will, doubtless, engage our readers in the support of *this* part of the Society's designs.

For School-Inspectors, capable of directing Native Schoolmasters, we want Europeans, for whom 60*l.* per annum was proposed by Mr. Saliven. For this salary, I believe many honest, sober, moral, and able characters may be found in England and Germany; who will engage, not under the title of Schoolmasters, but as Rectors or Inspectors of Native Schools in India.

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Trinidad.—Mr. Adam labours both faithfully and usefully; but, through the failure of business, the want of intercourse with America, and the extravagant price of provisions, the expense of this Mission is extremely great.

Demarara.—Soon after his return from England, a proclamation was issued by his Excellency Governor Carmichael, agreeable to the directions issued by the Government at home, by which the liberty of the Negroes to attend the instruction of the Missionaries was considerably enlarged. The preamble to this proclamation stated, that the Governor had received instructions from the Prince Regent to recal a former (restrictive) proclamation, "and to give every aid to Missionaries in the instruction of religion." The good effect of this soon became apparent: six or seven hundred of the slaves attend Mr. Wray's ministry; and some of them from a considerable distance: from thirty to fifty slaves attend thrice a week to learn to read, and many more who live at a distance teach one another. Several have been baptized and admitted to the Lord's supper during the last year. This Mission, in consequence of the distressed state of the colony, has become this year far more expensive than before.

Mr. Davies has finished and opened a large chapel at George Town (formerly called Staebrook) which is attended by a very considerable number of people of different colours. It is supposed that about one thousand Negroes attend. The inhabitants of the town contributed more than six hundred pounds toward the building, and about sixty pounds were subscribed by the poor Negroes, who gave half a bit (or two-pence-halfpenny) each. But the

debt still remaining on the place is very large. An Auxiliary Missionary Society, including People of Colour and Slaves, has recently been formed at George Town, whose subscriptions amount to eighty pounds.

Berbice.—A new door of usefulness appears to be opening in the adjoining colony of Berbice, distant from Demarara about seventy miles. Several estates in this colony belong to the British Crown, and are now under the direction of Commissioners who are disposed to encourage the instruction of the slaves. These gentlemen, who are well acquainted with the valuable services of Mr. Wray, have made a proposal to him to remove to Berbice, and undertake, with the consent of the Directors, the religious care of the Negroes, who are very numerous. To this proposal the Directors, unwilling as they are to relinquish the services of Mr. Wray, have consented, in hopes of his more extensive usefulness, and in expectation that his place at Demarara will be supplied. The whole expense of the Mission at Berbice will be defrayed by the Commissioners.

VI. OTAHEITE.—From the Missionaries who returned to Otaheite from New South Wales in May or June 1811, at the earnest request of the King of the island, the Directors have not yet received any letter.

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Lady: by Rev. W. B. Williams, M.A.	2	0	0
Edward Williams, Esq. *Chiswick*: by do.	10	10	0
By Rev. Richard Johnson, *St. Antholins*: one Quarter	3	3	1
By Mrs. Pratt: one Quarter	3	3	3
DRAYTON-BEAUCHAMP ASSOCIATION: Half Year: Rev. Basil Woodd, M.A. Rector, President: Rev. Samuel Maddock, Treasurer	10	10	0
Stoke Church, Bucks: Collection by Rev. Samuel Maddock	11	11	9

Wolcot Church, Bucks: Collection by Rev. John Bishop, M. A. Rector	L.	7	4	8
Puttenham Church, Bucks: ditto, by ditto		3	15	8
Rev. J. M. Longmire, LL. B. Rector of Hargrave, for the redemption of an African Girl, to be named Mary Longmire		10	0	0
S. Bacon, Esq. *Clare Hall, Cambridge*		2	2	0
Working Class attending *St. Mary's Chapel, Birmingham*: first Half Year		15	4	8
Boys' Sunday School, ditto: first Half Year		0	17	2
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At the Shire Hall, Wednesday Morning 8 9 0				
		123	13	6
A Fine paid to Mr. Samuel Robinson, of *Leicester*, as the compromise of a dispute		21	0	0
By Rev. Samuel Arnott, M. A. from *Brixton*: Half Year		4	17	0
By Rev. Thomas Howes, M. A. from *Fordingbridge*: one Quarter		2	2	6
BLUNHAM ASSOCIATION: one Quarter: by Rev. R. P. Beachcroft		4	0	0
Mr. W. C. Trevelyan, *Harrow School*		0	10	0
CAMBRIDGE LADIES' ASSOCIATION: by Mrs. James Farish and Miss Jane Lowe		29	0	0
NORFOLK AND NORWICH ASSOCIATION: second Remittance		350	0	0
By Rev. William Goode, M.A. *Blackfriars*		20	0	0
Legacy of the late Mrs. Roberts, *Charter-House Square*		50	0	0

Missionary Register.

No. 12. DECEMBER, 1813. Vol. I.

PROPOSALS OF THE REV. DR. JOHN,

SENIOR OF THE ROYAL DANISH MISSION AT TRANQUEBAR;

FOR

ESTABLISHING NATIVE FREE-SCHOOLS IN INDIA.

IN our last Number, we gave the Report of this worthy Missionary concerning his Schools. In his tract on "Indian Civilization," from which we have printed this Report, he adds Proposals for extending his system throughout India.

I have, perhaps, spoken (he says) a little too much of myself, as an old and passionate friend of youth; and of my exertions in their behalf, by private instruction, through a series of many years; together with the reasons which have induced me to make use of my previously-educated native assistants, for establishing twenty schools for instructing poor children in reading, writing, and cyphering. Now I intend to shew with how little this beginning can be gradually extended, by the concurrence of the Hon. Government and of the friends of humanity; so as to form a Society, to direct and enlarge by degrees school-establishments of this nature, for civilizing and instructing the Indians gradually, and by the most cautious, easy, soft, and amicable means.

The importance attached by the different Missionary Societies to Native Free-Schools may, probably, supersede the necessity of a distinct Institution for promoting their establishment. The Church Missionary Society has found such Schools the only means by

which Divine Providence was pleased to open a way to the natives on the Western Coast of Africa. The Committee of that Society have determined to support the Schools of Dr. John, and to give them as wide an extension throughout India, as the openings of Providence, and the public liberality, shall enable them to do.

The following view of the nature and probable effects of these Schools will, doubtless, engage our readers in the support of *this* part of the Society's designs.

For School-Inspectors, capable of directing Native Schoolmasters, we want Europeans, for whom 60*l.* per annum was proposed by Mr. Saliven. For this salary, I believe many honest, sober, moral, and able characters may be found in England and Germany; who will engage, not under the title of Schoolmasters, but as Rectors or Inspectors of Native Schools in India.

The acquisition of all Hindostan opens, under Divine Providence, the way to every good and beneficial institution; and affords an opportunity of offering the Holy Scriptures to all the Natives in their own languages. Free-Schools, and printed school-books for improvement in knowledge and good morals, will be acceptable in all the provinces. English gentlemen of all ranks, in military and civil stations, have always been kind to Missionaries, of religious and exemplary character; and particularly when acquainted, in a greater or less degree, with natural history.

It is a prejudice prevailing among Europeans, that the Bramins and other castes would despise Missionaries, or stand in fear of them. They respect them as priests, who offer their Vedams without obtrusion; and whose intention is to do no harm, but rather good to their poor and their children. It would, therefore, be very advisable for every Missionary who would settle in a province, to have an European Assistant, as Rector or Inspector of the Native Teachers.

The English Chaplains, the Missionaries, and their assistant European School-Inspectors, would be also the best agents and distributors of the Holy Scriptures, to introduce them, especially smaller portions of them,

among the youth in the school. I see indeed no easier and better way by which the noble object of the Bible Society can be obtained.

Dr. Bell and Mr. Lancaster's school-plan is well adapted to the Indians and to the climate. Schools can be easily and with little expense erected every where; or Choultries may be used for the purpose, with permission of their owners and inhabitants.

When Native Schoolmasters are employed to teach reading and writing, the native parents will be less likely to take offence, than if Europeans should be employed for teaching the native languages. But no Native Schoolmaster can be employed who does not prove that he has learned to read fluently our printed books, which is seldom the case. But when the natives teach, even according to the above-mentioned new method, no objection will be made. The English is best taught by Europeans born, or by Schoolmasters educated according to the above plan, in the Male Asylum, who may employ natives as masters and ushers, to teach the lessons in the native languages.

Indian civilization is the first and great object of these Native Free Schools, to which the English Language may be added in as many as may be desired. As the Hon. Court of Directors have already granted their sanction to the proposal, the greatest difficulty is removed, and the obtruding of Christianity by coercion, compulsion, or other unlawful means, is out of the question.

The National Schools at Tanjore, which began in the time of the late Mr. Swartz, and are now continued by the Rev. Mr. Kolhoff, and my twenty Native Free-Schools, may be considered as a nursery for increasing the number of these schools, for which already so many requests have been made.

I submit therefore my humble proposal and petition, as an old friend and advocate of children, to the Hon. Madras Government in the first instance, as the nearest succour I can have recourse to. I demand nothing for myself, and am satisfied with what I have, and even deny myself many conveniences which would relieve me in my declining age and infirmities; cheerfully making such sacrifices for carrying on what I have undertaken for the sake of the poor children crying for education.

One hundred pagodas * per month will be a great relief, and sufficient for paying the expenses of the proposed institutions. How many thousands of poor parents will, by degrees, be thus comforted and relieved; their destitute children becoming, by this assistance, industrious, virtuous, and obedient subjects! Many thousand English and Tamul School-Books are already in the hands of the Tamul Nation, on the Coast, and in Ceylon; at which last place a royal order has arrived to establish Native Free-Schools; which object has been, of late years, especially promoted by the munificence of the Bible Society.

These Free-Schools may be gradually extended from the Coast to the inner parts of the English-Indian Empire; if not during the present generation, yet with a vast increase in the next: and, before this century shall close, the universal wish for civilizing the Indians may be effected with more success, and by more benign and appropriate means, than were employed under the Papal Influence in past times.

The mind is cultivated, and the feelings softened and refined, by turning the attention of the young to the objects by which they are surrounded. The usefulness, variety, beauty, and fertility of nature, lead us to admire the immense goodness, power, and wisdom of our great Creator, and the paternal love of our Heavenly Father. His Divine Providence is evident over all his creatures, but especially with relation to mankind. The young should be accustomed to reflect upon the great privilege of their mental faculties, and of their various capacities, according to the right use of which depend their welfare and advantage. Accordingly the Psalter, in which David is lost in admiration, when he sings the praises of the Lord, because of the wonders of his hand, is introduced as a book of common use in my Native Schools; and I see with pleasure with what feelings the children take delight in these Psalms. Our Lord Jesus Christ, by his parables, directs our attention to surrounding objects, which we daily see before us; and teaches us, by them, to take up a due attention to our moral character and its consequences, exciting us to look up to our Creator with filial confidence, as our best Father, and to submit ourselves entirely to his holy will and providence. The

* Forty pounds sterling.

writings of Hervey, Sanders, and other divines, kindle our affections by representing the great objects of the creation. I have myself often perceived what good effects my conversation on the beauties of nature have had upon the minds of youth. At the examinations of the native children, I speak occasionally to them of the rising and setting of the sun, and turn their notice on the many beautiful and useful objects in our fields and gardens. I tell them anecdotes, and particularly instances of Divine Providence, which are written down by the school-masters, translated into English, and dictated for exercises in writing. These they afterwards rehearse by heart, and read also to their relatives at home.

These studies will insensibly promote a love of natural history among Europeans and Natives, with much general advantage. Those who cultivate this study in Europe, of whom very few can travel into foreign countries, must depend upon their friends, who have better opportunities for gratifying their desires, to send them their observations and collections. The Missionaries, with their native pupils and itinerant catechists, have often been of great service in this respect, by procuring, on their journeys, curiosities from distant countries.

It is well known what good service the United Brethren, at Tranquebar and Nicobar, have rendered with respect to natural history, and by their knowledge of mechanics. The public on the coast continue to lament the loss of these advantages by their return to Europe. How much public benefit might be expected from sensible School-Inspectors sent from Europe, who, beside their knowledge of languages, shall also be acquainted with agriculture, gardening, and other useful knowledge! The Missionaries have not been negligent of Indian Literature or natural history, but have communicated on these topics with the learned of past and present times. What Ziegenbalg, Walter, and Widebrog, have done in the first half century of the Mission, respecting Indian geography, history, and religion, ancient writings, &c. may be seen in Niecamp's Extract of the Mission Accounts, which has been published in German and Latin.

When I arrived in India I found in our Mission Library a whole press of ancient manuscripts on palm leaves concerning the Hindoo Religion, or Vedahs and Shasters, and on medical science, of which there was collected a

manuscript book under the title of Medicus Malabaricus, and Mythologia Malabarica, and many more relics of botanical observations, with other testimonies of the many labours and attentions of the older Missionaries in different sciences. But by the inclemency of the climate, and the want of means to preserve and pay due attention to these literary treasures, a great deal has been unhappily lost. However, what was still legible has been copied and made use of in later times.

Of the literary transactions in the present half century of the Mission I will only mention, with a grateful feeling, the merits of the late Dr. Koeing, who was a scholar of the great Linnæus. My colleague, the Rev. Dr. Rottler, and myself have profited much by his indefatigable zeal in communicating his extensive knowledge of natural history, which he also shewed to many English Gentlemen when he entered into the English Service.

After him Dr. Martini, and in later years Dr. Klein, united with us in this favourite science. In acknowledgment of our services, we were favoured by our philosophical friends with their latest works on all the branches of natural history published by Chemnitz, Schreber, Esper, Herbot, Wildenow, Batsek, Russel, &c. To assist us in these pursuits we found among the natives many an able youth: in so much that I have succeeded in sending during my stay in India above a hundred boxes of curiosities collected in many countries and islands in the Indian Seas, beside the many botanical specimens sent by the Rev. Dr. Rottler and Dr. Klein.

In our Mission Garden is a nursery of the best and most useful fruit-trees, native and foreign, which is open to Europeans and Natives when they wish for plants. If Free-Schools shall be established and superintended by intelligent School-Rectors from England and Germany, among these some will be acquainted with agriculture and gardening. Much of their knowledge may be applied to our Indian Climate. Barren or less cultivated lands may be improved, and many hilly or flat districts filled with timber and fruit-trees, or made to nourish small grains and bulbs, cotton, dyeing, and medical plants, &c. European gentlemen will be very glad to procure the European School-Inspectors, occasionally to superintend their gardens, and to instruct the frequently-ignorant native gardeners. How much have I lamented

on my travels through the country, especially after destructive inundations, in passing rivers, lakes, and tanks, that the banks in many places are so ill attended to, though their frequent failures might easily be prevented by planting on them the most common shrubs. When I travelled with the late Mr. Gericke through the hills and villages from Chingelput to St. Thomé, we both felt much concern that these long tracts were so little and so insufficiently cultivated. How many millions of the most useful Palmeira Trees, and other timber and fruit-trees, might be raised in the most barren hilly districts, if the European Inspectors of Free-Schools were placed thoughout the country, who, in their visitations of the schools, might attend to these objects, and engage the native schoolmasters with their pupils to assist in them at their leisure hours and according to their capacities!

I would indeed particularly advise, that the poor children should by no means sit the whole day bent over their books and palmeira leaves. If Dr. Bell's and Mr. Lancaster's plans are introduced, the youth will learn in one forenoon more than in a whole day, if the old custom should be continued. In the afternoon they may be employed in some exercises of the body, in order to make them from their earliest age industrious, laborious, and active, fit for every useful business.

Those European Rectors of Native Schools who may have a knowledge of mechanics, or have been dyers, weavers, carpenters instrument-makers, or workers in minerals, may also be of great use in this country, and may bring some of their pupils acquainted with their respective professions.

The European Gentlemen, Judges, Collectors, and Residents, and those in other stations in the Hon. Company's service, cannot enter into the above-mentioned details, unless assisted by intelligent men, who are contented with small salaries, but can render themselves of great use under their patronage, not only in attending to the schools, but to secondary employments of this nature. My late and living friends, Dr. Anderson, Dr. Russel, Dr. Roxburgh, and Dr. Benjamin Heyne, would undoubtedly have had much greater success in their beneficial researches if they had found such assistance as these in their pursuits.

I have now, I hope, sufficiently shewn, that the esta-

blishment of Native Free-Schools is very practicable, if they are founded with wisdom, and do not interfere directly with the different religions in India, nor attack imprudently the native casts and local customs. Instead of creating any hostile spirit, the natives will rejoice that the English Nation takes such paternal notice of their children. This is the real sentiment already produced by the munificence and charity of the Bible Societies, in the minds of those natives who have either received, or see in the hands of their children, smaller or larger portions of the Holy Scriptures, together with so many useful books in English and Tamul.

When the Missions are further encouraged, and Free-Schools established with Assistants to superintend them, arts and sciences will undoubtedly be promoted to a greater extent than they have ever hitherto been carried in this country. We know how much the Missions of the United Brethren have contributed to the civilization of foreign nations, enlightening them with the blessed light of Christianity, and promoting useful knowledge among them. What excellent information to the same effect do we now get from the Missions at the Cape of Good Hope, and other Missionary Establishments on the coast of Africa! If it cannot be expected that the Missionaries, and the superintending Assistants in Free-Schools, should always be such scholars as Dr. Van der Kemp, or as Crantz and Loskiel, and many other worthy men who have deserved well of the public by their labours; yet many among them may be intelligent and well informed.

I will now finish my observations made upon the subject of education, after long practice and experience both with European and Native Children.

I have paid more attention to the native youth than to the adults, during my stay in India; and I cannot but declare the satisfaction which I have often experienced from both. I do not repent of my having been sent to India as a Missionary, and of my having laboured in these functions above forty years.

I thank God that I am now enjoying the fruit of my pains, in having assistants for my present institutions, who do for me what I could not have done without them. If I can be now assisted by the Hon. Madras Government, with a monthly allowance for carrying on Free-Schools, for the remainder of my days, it shall be faith-

fully applied to that and to no other purpose; and I shall deem days so employed, among the happiest of my life. You have gained great acquisitions in India, and are extending your empire every year: be also fathers to the increasing millions of your subjects: shew to all men that your empire is beneficial to them, not only from the wisdom and sound policy of your government, but from those aids and instructions which you are willing to furnish to the rising generation in the country, providing generously that the poorest of the members shall not be excluded from the benefit. This will endear your characters as their superiors, and will gain you the affections of their hearts; so that they will respect you and obey you, not from motives of fear only, but from those of love and confidence, of good-will, and of conscience.

By establishing Free-Schools, you will soon see wise and more virtuous generations rising in succession. This enlargement of the benefits of education will supersede the necessity of any imprudent attacks on their superstitious ceremonies, and on what at present it may seem to them impossible to be reformed of their ancient and inveterate customs. No compulsion, or any kind of coercion, must perplex, confound, or terrify them. Let us not obtrude, but only offer to them our Sacred Writings. Schools will bring these Sacred Writings successively into the hands of youth and of their parents; and if ten among a hundred should be so foolish as to think the books dangerous in the hands of thir children, let them be at liberty to remove them from the Schools: they who shall remain will, by their superior knowledge and enlightened minds and morals, put to shame such as withdraw, and will make them repent of their folly and regret their loss.

If my proposals should not be approved, I hope that Divine Providence will open other channels, and awaken benefactors, who may feel and pity with me the lost condition of the poor native children, and may stretch out their benevolent hands to relieve their misery, and afford means for their instruction and education. What may be trusted to my hands shall be religiously applied to its appropriate purpose, and managed as a sacred trust. On any unforeseen event which may affect myself, my colleague, the Rev. Dr. Cammerer, will continue the direction, till an able successor shall be found. If a separate, liberal, Native Free-School should be thus established,

the whole direction shall be delivered over to them, and shall depend upon their orders. As long as I live I shall give, annually, a report of the school concerns, and add what may still appear to be defective. I shall be happy to receive advice respecting this plan, and to act accordingly, so far as I am able, and as circumstances may permit.

There are already many, and I may say almost innumerable, charitable institutions; and I am somewhat afraid to augment the number; but the extensive field for establishing Native Free-Schools is still open, and as yet but little cultivated. Let us not pass by such objects with indifference, but be compassionate, and apply ourselves to this new labour of love with warm hearts and a lively zeal; for so will it prove productive of extensive blessings, and produce good fruits with a tenfold increase which will redound to the profit and eternal welfare of the benefactors.

When shall the long-cherished wishes of the generous advocates for Indian Free-Schools be openly avowed and patronized? When shall the cries of so many thousands of poor native children imploring for instruction be heard, and granted?

Let us not be weary of well-doing; for in due season we shall reap, if we faint not.—As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.—He that hath pity upon the poor, lendeth to the lord: and, look, what he layeth out, it shall be paid him again.

CHINESE EDICT AGAINST CHRISTIANITY.

The criminal Tribunal, by order of the Emperor, conformably to a Representation made by Han, the Imperial Secretary (in which he desired that the promulgation of the Christian Religion might be obviated) decrees as follows:—

The Europeans worship God, because, in their own country, they are used to do so; and it is quite unnecessary to inquire into the motive: but then, why do they disturb the common people of the interior,—appointing unauthorisedly priests and other functionaries, who

spread this through all the provinces, in obvious infraction of the law? And the common people, deceived by them, they succeed each other from generation to generation, unwilling to depart from their delusion. This may approach very near to being a rebellion. Reflecting that the said Religion neither holds spirits in veneration nor ancestors in reverence, clearly this is to walk contrary to sound doctrine; and the common people, who follow and familiarize themselves with such delusions, in what respect do they differ from a rebel mob? If there is not decreed some punishment, how shall the evil be eradicated? And how shall the human heart be rectified?

From this time forward, such Europeans as shall privately print books and establish preachers, in order to pervert the multitude—and the Tartars and Chinese, who, deputed by Europeans, shall propagate their religion, bestowing names, and disquieting numbers—shall have this to look to:—The chief or principal one shall be executed: whoever shall spread their religion, not making much disturbance, nor to many men, and without giving names, shall be imprisoned, waiting the time of execution; and those who shall content themselves with following such religion, without wishing to reform themselves, they shall be exiled to He-lau-keang, &c. As for Tartars, they shall be deprived of their pay. With respect to Europeans at present in Pekin, if they are Mathematicians, without having other office or occupation, this suffices to their being kept in their employments; but those who do not understand mathematics, what motive is there for acquiescing in their idleness, while they are exciting irregularities? Let the Mandarins, in charge of the Europeans, inquire and act. Excepting the Mathematicians, who are to be retained in their employment, the other Europeans shall be sent to the Viceroy of Canton, to wait there; that, when there come ships from the respective countries, they may be sent back. The Europeans, in actual service at the capital, are forbidden to intermeddle with the Tartars and Chinese, in order to strike at the root of the absurdities which have been propagated. In Pekin, where there are no more Europeans than those employed in the mathematics, they will not be able clandestinely to spread false religion. The viceroys, and other magistrates of the other provinces, shall be careful and diligent. If they

find Europeans within their territories, they shall seize them, and act according to justice, in order, by such means, to exterminate root and trunk.—You shall conform to this decision of the Criminal Tribunal.

At the Meeting for the formation of the Westminster Auxiliary Bible Society, the Rev. JOHN TOWNSHEND noticed this Edict in the following impressive words:—

Great and unexampled as is the prosperity of the Bible Society, yet it must not be expected that it will meet with no resistance. I hold in my hand a translation of an Edict of the Emperor of China, aiming to interdict the introduction of the Sacred Volume into his dominions, and making the penalty of such an attempt no less than death itself. How vast the contrast between the policy and judgment of those, who there stand at the head of empire; and of those wise and enlightened men, whom we behold assembled among us to-day, to befriend the world by the diffusion of sacred light!

My worthy friend who sits near me, and I feel honour and pleasure in being permitted to call him so; you will know him best if I say, I mean the LIBERATOR OF AFRICA; he has, Mr. President, with great elegance and propriety, compared the circulation of the Sacred Scriptures to the diffusion of light. And is there that emperor in the world, who shall lift up his hand before the rising sun, and say, "Thy light shall not extend over my dominions?" It may be so, but it is not possible that such opposition should succeed. The STAR has already arisen in the East: and not long hence, peradventure, the SUN of Righteousness shall arise in all its meridian glory. I do not possess, and I would not profess to have, the least particle of the spirit of prophecy; yet I do not hesitate to say, that I cherish the hope, that the time will come, when the Sacred Scriptures shall not only penetrate into the Empire of China, but when even Pekin itself, the capital of that vast and populous empire, shall have a Bible Society, and some future emperor become its patron. I do not speak merely upon hypothesis: I reason from facts.

It is well known, that the late Frederick the Great was an enemy to Divine Revelation. His infidel principles

were nourished by Voltaire, the most artful and vehement of the enemies of Christianity: and they cherished the fond delusion, that the Holy Scriptures would sink into oblivion, and that the visions of their corrupt minds would outlive the volume of Revelation. But what is the state of the question? Berlin has now its Bible Society, and the patron of that Bible Society is the successor of that very Frederic who treated the Bible with such contempt! I argue then from this fact, that if, in that very capital where infidelity was publicly avowed by its monarch, the Bible has not only maintained its ground, but also that a Bible Society has been formed, and the ruler of that kingdom has become its patron; we may hope that ourselves or our descendants will witness the same in China, or any other part of the world which may at present shew hostility to it. The work is of God, and it shall proceed.

EXECUTION OF LANCASTER, A NEGRO.

Account of the Imprisonment and Execution of a Negro Criminal in the Island of St. Croix, West Indies, who was visited by the Missionaries of the Church of the United Brethren while under Sentence of Death, by Desire of the Judge.

(Extracted from the Diary of Friedensthal, of June 1813.)

June 12th. Brother Jessen received a letter from the Byvoigt (Judge), requesting that one or two Missionaries might visit a Negro-man under sentence of death for murder, who was to be executed on the 14 h, and prepare him for death.

Brother Lehman went accordingly to the prison, and saw the wretched criminal, whose name was Lancaster. Having desired that he might be permitted to speak with him alone, a separate room was immediately granted for that purpose. At this first conversation, Brother Lehman found that the poor man was a most blind and ignorant heathen, who had not even

an idea of God, much less of salvation by Jesus; and on speaking to him of the necessity of conversion, he seemed perfectly indifferent about his soul, and truly dead in sins and trespasses. Being asked whether he did not feel some remorse on account of the murder he had committed on a poor girl of about twelve years old, whom he had cut all to pieces, he answered, "No; for when I did it, I was drunk, and had not the use of my senses, and therefore could not help it." The Missionary asked, "But why did you murder that poor child? Had it in any way offended you?" "No," replied he; "not at all. I met her on Sunday, as I was coming home, and I killed her, being drunk; but why I did it, I don't know, for I was in not my senses." "But do you believe that what you have done is right?" "No: for they want now to take away my life for it, though I was not in my senses." Several similar questions and answers passed between the Missionary and the Criminal, but to no purpose. He kept insisting upon it, that as he had been intoxicated, when he committed the murder, he was the less to be blamed.

Brother Lehman, feeling the whole weight of the charge committed to him, and deeply deploring the miserable state of the poor Negro's mind, went to the Byvoigt, and told him, that if the execution could not be deferred, it appeared as if not much good would be done by our visits. The Byvoigt said, that he must refer the case to the Governor-general, and would inform us of his Excellency's answer.

In the afternoon a message was sent us, that the execution should be put off till further notice, that we might gain time to visit and converse more with the criminal. We therefore met together to confer in what way we might best attend to this poor Negro; and having prayed the Lord to give His blessing to our labours, we resolved, that one of the Missionaries shou'd visit him every forenoon, and the two Negro

Assistants, Jacob Cruse and Nathaniel Fry, every after noon, while the respite lasted.

On the 14th, in the forenoon, the Brethren Jessen and Lehman visited poor Lancaster, and had a long conversation with him concerning his present and future state. Now, though he evinced the grossest ignorance, and still repeated, that being not in his senses, when he perpetrated the horrid deed, he could not be held accountable for it; an error which the Missionaries endeavoured, by every argument, to combat; yet he grew more pensive, and seemed to feel some degree of uneasiness about himself, though nothing could convince him, that he was, by nature, in soul and body, a corrupt creature, and must be eternally lost, unless Jesus Christ had mercy upon him, and delivered him from the power and curse of sin. This he could not, by any means, be brought to comprehend. We cried fervently to the Lord in behalf of this poor man, that he would shew mercy unto him, and enlighten his heart to see the depth of depravity and wickedness into which he was sunk, and be led to seek and find help with Jesus, the only Saviour of lost sinners.

During the course of our conversation to-day, he related that he had been baptized in Guinea, and belonged to the Mandingo Nation; and being desirous to know in what manner he had received baptism, we took a Mandingo Negro, who was a communicant of our congregation, with us, on the 15th. Poor Lancaster was much pleased to be able to speak with his countryman in his native language; and we now discovered, that as to his baptism, he had received it from an itinerant Negro, which, of course, we could not consider as valid.

Brother Lehman took occasion now to speak to him very closely, and with great earnestness. He told him, that he was a slave of sin and of the devil; that by his works, he had not only well deserved that just punishment which the offended laws of God and man

would shortly execute upon him, by depriving him of his natural life, but that his sins against Almighty God were so heinous and atrocious that after this life he would remain under the Divine wrath and vengeance to all eternity, and, if he died in his present state, must soon be doomed to everlasting misery. But that Jesus Christ, the Son of God, had come into the world, and become man, that by His innocent sufferings and death, He might take upon Himself the punishment which the sins of the most guilty had deserved, thereby to reconcile us to God. The Missionary then kneeled down with the Criminal, and prayed most fervently to the Lord our Saviour, that for the sake of His bitter sufferings and death, He would be entreated in behalf of this poor sinner also, have mercy upon him, deliver him from the chains and fetters of sin, by which he was now held fast in bondage to Satan, and grant him to partake of his redemption. During this prayer, a most heart melting sense of the presence of the Lord overpowered the company, all of whom were deeply affected, and shed many tears; and even poor Lancaster began to weep bitterly. At taking leave, Brother Lehman begged him to retire, that he might think seriously on all he had heard, and reflect upon his wretched situation, which he promised to do. The Missionaries also requested the Byvoigt to allow him a separate cell, where he might more undisturbedly devote his time to contemplation. Even this was granted, by the humanity of the Judge, without difficulty.

We took advantage of this indulgence to read to him the history of our Saviour's sufferings, out of the English Harmony of the Four Gospels. He had never heard it, and listened to it with devout attention. This was done every afternoon.

On the 16th, early, being asked by the Missionary how he had slept, he replied, that he had slept but little, and added, "I am a miserable sinner. I have acted basely. I have done a great deal of evil, and

now I must soon die! O what is to become of me!" The comforts of the Gospel were then set before him; and he was directed to Jesus, who came to save sinners, even the chief, and will receive all who accept of His mercy as a free and undeserved gift. The conclusion of the visit was made with prayer, in which the poor penitent was again commended to the mercy of our all-sufficient Saviour.

The daily reading of the history of our Lord's sufferings was continued, and the Negro Assistants could not speak enough of the great and visible change wrought in the heart and conduct of poor Lancaster, and how the word of the cross of Jesus approved itself indeed as the power of God unto him. At home we united in thanks to our Saviour, for the mercy shewn by Him to this poor criminal, in which every one of us took most cordial share. He was visited every day, and, after each conservation, joined in prayer with the visitor.

On the 19th, he begged earnestly that he might be baptized, and expressed, with great fervency, his desire, that our Saviour would pardon his many and great transgressions, for the sake of His blood, shed for the remission of sin, and that death which He had endured for him, nor suffer his poor soul to be eternally lost. He was asked, "whether he was now willing cheerfully to depart out of this world, and to appear before the throne of God?" He replied, "Yes! I am indeed frequently terrified at the thoughts of death, when I reflect how much evil I have done; but I immediately turn in prayer to our Saviour, and then all my desponding thoughts vanish. Therefore I will pray continually to Him who has died for me. He will not suffer me to be lost."

In our conference to-day we considered of the propriety of granting poor Lancaster's request to be baptized, and came to the following resolution: That as it was evident that the Lord had heard our prayers and opened his heart to understand and receive the Gospel,

in faith, we might now administer this holy ordinance to him, comformably to the will and word of God our Saviour Himself. We accordingly informed the Byvoigt, that we intended to baptize him on the 21st, and would not delay the fulfilment of the sentence of the law any longer than the 22d. He was satisfied with our proposal, and gave the necessary directions.

On the 21st, at the morning visit, after some very satisfactory conversation, he was informed, that he should be baptized in the afternoon. The poor penitent expressed *his* joy in the liveliest manner, and said, "Though I am such a bad man, yet I perceive that my Saviour will not reject me, but shew mercy even unto me. Thanks be to Him throughout all eternity."

In the afternoon, at four o'clock, Brother Lehman went to the prison. Many were already assembled, waiting for him; some belonging to the prison, both Whites and Blacks; and others who had obtained permission to be present at the solemn transaction, people from the town, and many of our Negro Congregation. Lancaster's irons had been taken off, and he was sitting on a stool, perfectly clean and dressed in white. After the singing of an hymn, Brother Lehman spoke on the 11th verse of the 33d chapter of Ezekiel, *As I live, saith the Lord, I have no pleasure in the death of the wicked;* combined with the words of our Saviour, Matthew xi. 28, *Come unto me, all ye that labour, and are heavily laden, and I will give you rest.* During the discourse, great silence and devout attention prevailed in the whole assembly; and when, at the conclusion, the subject was treated of in application to the state of the poor Criminal, silent tears flowed plentifully down his cheeks. He answered the questions put to him, according to the usual liturgy of the Brethren's Church, used at baptism*, with humi-

* The questions here referred to are the following:—
Q. Dost thou believe that thou art a sinful creature, and hast,

lity and distinctness; after which, kneeling down, a most fervent prayer was offered up, that the Lord would pardon and absolve this poor penitent sinner, give him an assurance of the remission of his sins by the blood of atonement, and cleanse him from all unrighteousness in that precious fountain. Brother Lehman then baptized him, in the name of the Father, Son, and Holy Ghost, and called him Thomas. The conclusion of the service was made by the singing of a hymn.

But we can never find words to describe the powerful sense of the presence and peace of Jesus, which, throughout the whole of this solemnity, pervaded all hearts. Rather let us sink down in the dust, and adore Him for that unbounded compassion and mercy, which he shews even to the vilest of the vile, thereby proving the truth of His promise, that whosoever cometh unto Him, He will in no wise cast out.

Brother Lehman had now a most difficult and distressing task to perform, being commissioned to inform poor Lancaster, that on the morrow he should suffer the punishment due to his crime, and be brought to execution. He answered: "Yes, I am ready; for my Lord Jesus Christ has forgiven me all my sins. My sins are no more there to condemn me; He has taken them away; He will not suffer me to be lost, but receive me in mercy." He pronounced these

by thy sins, deserved the wrath of God, and eternal punishment? —*A.* I do believe it.

Q. Dost thou believe, that Jesus Christ became a man for us, and by his innocent life, blood shedding, and death, reconciled us poor sinful creatures to God?—*A.* I verily believe it.

Q. Dost thou believe that He hath purchased for thee, by His blood and death, remission of sins, life and happiness eternal?—*A.* I verily believe it.

Q. Wilt thou, in this faith, be baptized into the death of Jesus, and be washed from thy sins in His blood?—*A.* That is my sincere desire.

Q. Dost thou also desire to be delivered from the power of sin and of Satan, and to be received into the fellowship of Jesus Christ, and of those who believe in him?—*A.* That is my sincere desire, and I renounce the devil, and all his works and ways.

words with such an humble voice and cheerful countenance, that all who heard him were filled with astonishment. He was admonished to spend the few hours he had yet to live, in prayer, which he promised to do. At taking leave, he earnestly besought the Missionaries not to forsake him, but to return to him in the morning.

On the 22d, early, Brother Lehman repaired to the prison, to be of comfort to poor Thomas in his last moments, and to accompany him to the place of execution. The officer on duty met him at the door, and declared, that he had never in his life been witness to such a scene; that the poor criminal had spent the whole night in prayer, and exhorted other criminals, who were confined for similar offences, to repent, and confess the whole truth, as God knew their hearts, and all their evil deeds, and to turn unto Him for mercy.

As soon as Brother Lehman entered the room, Thomas, who was already brought thither, came up to him and expressed his thanks for the favour conferred upon him on the preceding day; adding, that he had not slept at all during the night. Being asked the cause of his taking no rest, he replied: "This is my dying day, and I shall soon see my Saviour face to face. He is there, and waits to receive me." After some observations had been made concerning the blessedness of those who have sought and found grace, and the forgiveness of sins with Jesus, he knelt down, and the Missionary offered up thanks and praise to God for the mercy shewn to this poor lost sheep, whom he had plucked as a brand from the burning, entreating Him, that He would preserve him to the end in the true faith, and receive his departing spirit into His arms and bosom. As soon as they rose from prayer, word was brought that the military were drawn up on the parade, in readiness for him; upon which Brother Lehman and Thomas left the prison, and entered a ring formed by the soldiers. The delinquent

was without fetters, and dressed in white. The procession now moved forward through the whole length of the town, the streets being crowded with people, and the windows and roofs filled with spectators. During their whole walk, the Missionary spoke comfortably to the poor sufferer, and exhorted him to look stedfastly to Jesus his Redeemer, who likewise went for him to the cross, and would not forsake him in his last extremity. Thomas was still, and silently repeated every word. When they had got out of town, and could see the place of execution at some distance, he seemed to shudder, and stopped for a moment; but on being encouraged not to lose his confidence, but to keep the eyes of his faith fixed on his Saviour, who went willingly to death for him, he said, with trembling lips, "O Lord Jesus! I will likewise come! O strengthen thou me!"

Being arrived at the gallows, and the master of the police having again read to him the sentence of the law, he mounted the cart, when his hands and feet were again tied with ropes. Brother Lehman addressed him: "Thomas, for whom was Jesus bound?" He answered, "For me." "For whom was Jesus crucified?" He replied, "For me; for my sins." This he did with such clearness and distinctness of voice that it excited great astonishment. His last words were, "Lord Jesus! be merciful unto me!" Brother Lehman added, "Remember Jesus Christ, who died and rose again for you!" During these words the halter was fixed about his neck, and he was launched into eternity. He died without any struggle; and we are confident that he went over, as a reconciled sinner, into the arms of his Saviour, who has made an all-sufficient atonement even for the worst of transgressors.

The great resignation with which poor Thomas went to execution, exceedingly surprised many both White People and Negroes, who were formerly acquainted with him. One of the clerks of the court called

afterwards upon us, and could not sufficiently express his wonder at the change wrought in the deportment of this Negro. He related, that when he was brought into court, he behaved in the most audacious and brutal manner, and his conversation was the most scandalous and wicked ever heard. He added: "But how did he afterwards pray to God for mercy! and how patiently, like a sheep to the slaughter, did he not go to his death! Many, besides myself, never expected, that that would be the case with him! O how great is the benefit derived from the Christian Religion!"

ANECDOTE OF AN AFRICAN SLAVE.

A CHRISTIAN Slave, at the Cape of Good Hope was forbidden by his master to attend public worship; and threatened with severe punishment if he did. The poor creature, with truly Christian meekness, answered, "I must tell the Lord that!" This admirable reply had such a powerful effect on the master's mind, that he afterwards allowed him, and all the rest of his slaves, freely to hear the Gospel. He has since heard it himself, and permitted preaching in his own house. *God hath chosen the weak things of the world to confound the things which are mighty!*

CORK MISSIONARY SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE HEATHEN.

THIS Institution was formed, on the 3d of November, at a General Meeting of the Friends of Missionary Exertions, held at the Council Chamber, in Cork, the

Rev. John Quarry, in the Chair. The Committee consists of twenty-four gentlemen. John Leslie, Esq. is Treasurer; Mr. Joseph Mac Mullen, Sub-Treasurer; and the Rev. Henry Irwin, and Mr. Crookshank, Secretaries. The Funds are to be equally divided between the Church Missionary Society and the (London) Missionary Society.

BAPTIST MISSION.

Return of Mr. and Mrs. Johns from India.

It is stated, p. 356, that Messrs. Johns and Lawson arrived at Calcutta on the 10th of August. Mr. and Mrs. Jones have been sent back to England, by order of the British Government in India, having gone out by way of America, without the licence of the Court of Directors. They are come home in the Lord Castlereagh. On their arrival in India, application being made to the Government on their behalf, they were allowed to continue in the country till the will of the Court of Directors could be ascertained: and, on the ground of this permission, Mr. Jones was appointed, by the Governor-general in Council, Acting Surgeon of Serampore; and Mr. Lawson was suffered to reside at the Mission House, where he assisted in the improvement of the Chinese Types. In January, letters passed between the Public Secretary and Dr. Marshman; the result of which was an acknowledgment, on the part of Dr. Marshman, that the Missionaries came out without the consent of the Directors. Mr. Lawson was allowed to remain in India, on the plea of his having begun a fount of Chinese Types, which was not completed; but Mr. and Mrs. Johns, with their

infant, were sent home; and it was understood that Mr. Robinson, who had sailed for Java a few days before, would be ordered to Europe from that island.

State of the Mission.

"My son Felix," writes Dr. Carey, "lately returned to Rangoon, with Norman Kerr, his colleague. All other Europeans have left the country on account of the oppressions of the Burman Government; but Felix says their prospects were never brighter. We are now going forward in printing the Scriptures to a greater extent than ever. Thirteen versions are in the press; and three more are expected to follow soon. The church at Calcutta is become large, and still increases."

CONVERSION OF HINDOOS THROUGH THE SCRIPTURES.

"THE state of India as to religion," writes Dr. Carey, "is widely different to what it was twenty years ago. Then a Christian could scarcely be found; now you can scarcely go any where without meeting with some, either Europeans or Natives. The greatest number of these in the provinces, however, are destitute of the means of grace, unless a native or country-born Minister visit them. There is a general spirit of inquiry about the Gospel all over the country; and this inquiry increases more and more. Five natives of high caste, not far from Serampore, have lately been baptised, who have been brought to a knowledge of the truth without any communication with us. They met with Bibles and Tracts, and God wrought by them. These men had begun to sanctify the Sabbath and meet for Christian Worship, before we knew them. They have boldly owned the Saviour, and meet the

persecutions of their idolatrous relations like Christians. They say there are nearly a hundred who are only detained from publicly acknowledging Christ by family opposition, and who it is hoped will be enabled to make a profession in due time. The cause of our Redeemer does prosper gloriously. His word is gone forth, and is still going forth; and great as our troubles are, I cannot avoid thinking this, after all, a time of the triumphs of Divine Mercy."

MISSIONS OF THE UNITED BRETHREN.

(We gave a general account, pp. 176—179, of the Missions of the United Brethren; and very gladly insert the following paper, which has been drawn up by some friends in their behalf. EDITORS.)

To those who are acquainted with the history of Missions, the zeal and devotedness manifested by the United Brethren will not be unknown. Long before the conversion of the Heathen had been undertaken, or even deemed practicable, by most other branches of the Church of Christ, the Missionaries of the United Brethren, with the Word of God in their hands, and its promises as their guide and encouragement, sought out new subjects for the Cross of Christ; and, animated by a zeal which neither hunger nor thirst, nor the fear of death itself, could extinguish, proclaimed far and wide "the Unknown God!" And it is due to them to state, that the result of their labours for the conversion of the Heathen has afforded ample cause for thankfulness to Him who is the great Lord of the Harvest, and for increased energy in obeying the command which saith, *Go, and preach the Gospel to every creature.*

The following statement will serve to shew the different Settlements of the United Brethren, and the period of their establishment—viz.

	Established.	Settlements.	Missionaries.
In the West Indies—			
St. Thomas	1792	2	35
St. Croix		5	
St. Jan		2	
Jamaica	1754	3	6
Antigua	1756	3	14
Barbadoes	1765	1	4
St. Kitt's	1775	1	6
In South America	1738	4	17
In North America	1734	4	15
In Labrador	1764	3	26
In Greenland	1733	3	18
In South Africa, near the Cape of Good Hope. Renewed in 1792	1736	2	16
		34	157

In the three Danish Islands of St. Thomas, St. Croix, and St. Jan, the Brethren's Congregations contain no less than 12,189 souls; and their number in Antigua is estimated at about 12,000.

The above Missions have been supported by contributions from the German Congregations, and others established on the Continent; and from the United Brethren in this country, and those of their friends who feel disposed to aid so good a cause.

But He, who inspires every good desire, often suffers difficulties to interpose to try the faith of his followers. The pecuniary resources of the Brethren are failing. Germany, groaning under a long and protracted warfare, possesses not the means of supplying her accustomed contributions; and the Brethren's Congregations, impoverished by repeated acts of plunder and oppression, are in need of that very aid themselves which they so cheerfully dispensed to others.

The debt incurred by the Missions of the United

Brethren, at the receipt of the last intelligence previous to the late calamitous events, amounted to upward of 2,000*l.*; and there is reason to dread a very considerable addition to that sum when the next accounts arrive, owing to the late heavy distresses in Germany, and in other Settlements of the Brethren. Perhaps it is not too much to say, that the debt will be probably doubled, the annual expenditure being not less than nearly 8,000*l.*

Few details have been as yet received; but, as a specimen of the severe distress in which several of their settlements have been involved by the calamities of war, we subjoin the following Extract, recording the total loss of the Brethren's Settlement at Moscow in the conflagration of that city.

On September 1, we were exposed to the rage of the populace, which was restrained by nothing, as the Police and all the Magistrates had left the city the preceding night, when we were deprived of all protection and prospect of safety. The oppressive sensation of anguish which now prevailed and almost overwhelmed us, is not to be described. We could only cry and sigh for help to God, for all human help was gone.

On the 2d of September, the fate of our city was decided. Early in the morning we saw our army retreat through the city, which continued the whole day till toward evening, when the French Army commanded by the King of Naples entered the Kremlin. Soon after, the hostile soldiers came into our yard, and demanded provisions and lodging. Now we resolved to keep a strong watch in and about our house and yard, having to fear the worst, especially from a crowd of marauders. Toward nine in the evening, we observed large fires to arise in several parts of the city, which spread from house to house; and, on the 3d, became so universal, that they could no longer be extinguished, but one part of the city after the other was converted into a heap of ruins and ashes. Toward night, the fury of the flames became terrible, and the whole horizon seemed to be on fire;

but, as it was still at some distance from our house, and the wind blew in the opposite direction, we still remained in safety, though we could not think of retiring to rest.

In the morning of the 4th, a troop of French Light Horse, with two officers, came galloping into our yard, and demanded bread with great violence, which was immediately given them; but they were so famished and greedy, that they took not only all the bread but also the whole stores from the baker. About evening, and still more during the night, the fury of the flames seemed to abate; and, in the morning of the 5th, we observed, to our great joy, that no where new flames arose. We therefore flattered ourselves with hopes, that the fire would be quite restrained, and order and tranquillity soon restored. But before noon, the destructive fury of the flames was again seen in more than ten places; and it became evident, that the ruin of the whole city was determined. The safeguards at our baker's demanded now, with the greatest violence, cloth for pantaloons, which we could not procure for them. Clothes were offered, which they refused, and threatened murder, if cloth was not immediately procured. This being wholly impossible, they required that some of us should accompany them to the shops, and point out the stores. All remonstrances, that the shops were already reduced to ashes, were unavailing, and one of us was obliged to go with them. After some hours they returned, without having accomplished their purpose; and, as at this moment permission was given for a general plunder, the safeguards left our house, and took two of our horses with them.

From this hour a period of terror commenced. About six in the evening, some of the troops rushed into our house, and immediately broke open the doors of our shop, rummaged every room, chest, and drawer, took all our clothes and linen, and only left us the clothes on our backs. While they were thus occupied, we perceived, with terror, that an immense mass of fire was driven by a violent storm toward us, and that we had reason to fear, every moment, that it would seize our dwelling. We, therefore, left the plunderers to themselves; and small and great left the premises, just as they were, with a sensation not to be described. We went on, overwhelmed with terror: none could speak comfort to the other, for

every one wanted comfort. No tear alleviated the oppression under which we groaned, and the lamentations of the Russian Domestics, who accompanied us, afforded a terrible contrast to our silent grief. Thus we went into the garden, surrounded on all sides by the flames which a violent wind rolled toward us like waves of the sea; so that we considered ourselves unsafe in town, and resolved to go into open fields. No sooner were we in the street, than a band of horse met us, who plundered us most unmercifully, and tore the clothes from our backs. It appeared, as though a troop of evil spirits encircled us; and, with drawn swords and loaded pistols in their hands, they took from us what they would. At length, they left us, and we proceeded amidst fear and trembling, when particularly the sick and children had much to suffer. Having at last arrived in the open field. We lay down under the canopy of heaven, and all endeavoured, as well as they were able, to secure themselves against the piercing cold; which, however, considering the want of sufficient clothing, was not an easy matter. But, even here, we were not left to rest long, for the plundering began again: a Wirtemberg Soldier, in particular, attacked some of us very severely; and, with the most terrible threats, demanded ready money, which none of us had. With much entreaty he was prevailed upon to leave us, having obtained some remaining articles of dress from our bodies. The conflagration continued still; and our well-secured vault, whither we had removed and walled up all our stores of merchandize, and our whole substance, which had sustained no injury from the fire, was now broken open, and entirely emptied. Thus we, all at once, lost our all, and literally became beggars.

In addition to the above distressing narrative, all the congregations in upper Lusatia and Silesia have been exhausted by repeated requisitions and contributions. The settlement at Sarepta, near Astracan, has also been in part destroyed by fire; besides other calamities, suffered by the Congregations in Denmark and Saxony.

Impressed with these and similar facts, some friends of the Brethren have deemed it right to lay a representation of them before the public; and, by an ap-

peal to British Benevolence, to endeavour to rescue their Missions from the distressing circumstances in which they are involved by these calamities.

Averse at all times from obtruding themselves on public notice, having hitherto preferred retirement and doing good without wishing that good to be known by any, but by those who are its objects; above all, trusting in the goodness of their God and Saviour to provide for whatever is undertaken for his own glory; the Brethren, when remonstrated with on the duty of making their case public, felt some hesitation, which has, however, yielded to urgent necessity.

In thus bringing them before the public, the friends of the brethren conceive that they are making a communication of facts, which cannot but excite sympathy; while, in withholding the statement here brought forward, they debar the Mission of that assistance, which a generous public is always ready to afford to a cause so deserving.

If the above recital should awaken a disposition favourable to the proposed object, Subscriptions or Donations, in behalf of the Missions of the United Brethren, will be thankfully received by Messrs. Hoare, Fleet Street; Messrs. Down, Thornton, and Co, Bartholomew Lane; the Rev. C. I. Latrobe, 10, Nevil's Court, Fetter Lane; Rev. Josiah Pratt, 22, Doughty Street; Rev. George Burder, Camberwell Grove; Rev. W. C. Tracy, Bartlett's Buildings; Joseph Butterworth, Esq., M.P.., Fleet Street; Z. Macaulay, Esq., Birchin Lane; Mr. Wollin, St. Andrew's Court, Holborn; Mr. Hatchard, 190, Piccadilly; Mr. Seeley, 169, Fleet Street; Rev. Mr. Grimshaw, Bedford; Rev. Andrew Fuller, Kettering; Hazard, and Binns, Bath; T. Lambe, Bristol; and by the respective Ministers of the Brethren's Congregations.

CHURCH MISSIONARY SOCIETY.

Suffolk & Ipswich Association.

WE noticed the formation of this Association in our last, and promised further particulars.

The Rev. Thomas Cobbold having introduced the business, at the Meeting held at the Shire Hall, with some appropriate remarks, the Rev. Josiah Pratt pleaded the cause of the Parent Society. It being understood that many members of the Society of Friends were liberally disposed to aid the plans of the Institution, so far as it could be done consistently with their principles, Mr. Pratt remarked—

If indeed any sincere Christian find himself bound by principles which preclude him, as he conceives, from rendering direct support to those who exercise the Sacred Ministry, yet there are considerations which may meet his difficulties: and we bear our willing testimony to the great body of Friends, to whom I have alluded, that their zeal for the diffusion of the Scriptures, and their successful efforts to civilize a part of the Heathen World, demonstrate how gladly they would assist in the Missionary Cause, if they could reconcile such assistance with their views.—But, Sir, we offer to this respected body of Christians an access to the Heathen, which they may occupy, as we conceive, without any dereliction of principle.—The "brethren and strangers who go forth, for his Name's sake, take nothing of the Gentiles;" nor do they take any thing of us, as a compensation for preaching the Word: yet we feel it our duty to "bring such forward on their journey."—Yet if difficulties still remain on this subject, surely none can object to assist us in the support and Christian Education of those multitudes of African and Asiatic Children who are entrusted to our care! The small sum of Five Pounds will clothe, maintain, and educate a child: and we cannot but hope that many will be induced to assist in this labour of love, and rejoice to embrace such an opportunity of conferring lasting benefit on the perishing Heathen.

The Rev. C. F. Steinkopff followed, and bore his testimony, from personal knowledge, to the character of the Missionaries employed by the Society. The Rev. John Hallward, Vicar of Milden; the Rev. Daniel Wilson, of London; the Rev. Melville Horne, and other gentlemen, contributed, by very impressive speeches to awaken the zeal of all present in the greatest and best of causes. As Mr. Wilson's speech entered, with much discrimination and force, into the subject of interesting the Labouring Classes and the Young, we shall give it at length at a future opportunity*.

The Rev. C. W. Fonnereau, Minister of St. Margaret's, rising to move the thanks of the Meeting to the Bishop of Norwich, addressed the Chair as follows:

Mr. Chairman—Our friend Mr. Pratt, having, in the course of his very satisfactory exposition of the views and proceedings of this Society, announced to you the flattering countenance which our worthy Bishop has given to this Institution, by becoming our President, it remains only for me to read an extract from a letter I have had the honour to receive from him. It is as follows:—

"To be President of an Institution, the object of which is in every point of view so highly laudable, cannot be otherwise than agreeable to me; but the various duties of this very laborious Diocese will not allow me to take an active part in the conduct of it: and it appears to me right, that this circumstance should be clearly understood."

And now, Mr. President, I will not trespass upon your time, and that of the company, by attempting to throw any additional light on a subject which has been so fully

* We regret that our limits prevent us from detailing more at large the various eloquent and energetic appeals which are made at Public Meetings in favour of the Society; and we beg particularly to apologize, on this ground, to several friends who took a very important part in the Church Missionary Proceedings at Bristol, whose speeches it was our intention to record if we could, have found room. EDITORS.

and so ably discussed. The feeling which has been excited by it appears to me to be this; a sincere compunction at having so long withheld the succours necessary for promoting the spiritual emancipation of these benighted Indians! We may, however, take for our consolation the Parable of the Labourers in the Vineyard: however late we may commence our labours, if but diligent and sincere, we have a Master who will liberally reward us.

The Vice-Presidents of the Association are, the Right Hon. Lord Calthorpe; Sir Wm. Rowley, Bart. Member for the County; Peter Godfrey, Esq.; Rev. Wm. Fonnereau, LL. B.; and Rev. Philip Gordon, M.A.—Edward Bacon, Esq. is Treasurer;—and Rev. Joseph Julian, B.A.; Rev. Wm. Edge, B.A.; Joseph Wooler, Esq.; and Mr. E. Lawrence, are Secretaries.

Separate Fund for Schools among the Heathen, &c.

In furtherance of the views stated by the Secretary, in the extract above given from his remarks at Ipswich, the Committee have resolved to open a SEPARATE FUND FOR THE ESTABLISHMENT AND SUPPORT OF SCHOOLS AMONG THE HEATHEN, AND IN THE FOREIGN POSSESSIONS OF THE BRITISH CROWN.

Contributions to the Society's Funds.

Friends: by Mr. E. Jackson, *St. John's College, Camb.*				L. 2	0 0
Collections in *Shropshire*, by Rev. Melville Horne:					
Rockwardine Church (Rev. Joshua Gilpin, M.A. Vicar)	L. 22	19	7		
Wellington Church (Rev. John Eyton, M.A. Vicar)	29	13	0		
Newport Church	12	0	6		
St. Chad's Church, Shrewsbury (Rev. Thomas Stedman, M.A. Vicar)	56	15	7		
				121	8 8
Friend: by Rev. M. Horne				1	0 0
BRADFORD (Yorksh.) ASSOCIATION: 1st Remittance				50	0 0
Mrs. Montgomery, *Worcester*, by Rev. John Greig, M.A.				10	10 0
Thornedon Church, Suffolk: Collection by Rev. Howel Jones, Curate				8	18 10

Committee for conducting the Youth's Magazine, for the redemption and education of Four Youths, to be named *Robert Raikes, John Campbell, William Marriott*, and *William Brodie Gurney* ..... L. 40 0 0.
By Rev. J. Wilson and Friends, *Dunnington, Lincolns.* 8 0 0
STEBBING AND BARDFIELD ASSOCIATION 5 0 0
Pulverbatch Church, Salop: Collection by Rev. J. Buckworth, M.A. (Rev. W. Gilpin, M.A. Vicar).. 16 17 9
Bledlow Penny Association: by Rev. W. Stephen, M.A. 2 18 7
Ditto, Sunday School ditto 2 10 7
Frampton-on-Severn Church: Collection by Rev. S. C. E. Neville, B.A. 13 0 0
By Mrs. Jee, Thaxted:
Tradesmen's Club, Sun Inn, Thaxted L. 1 10 0
Ditto, Swan Inn, ditto .. 1 0 0
Labourers' Club ditto ditto .. 1 0 0
One Quarter's Collection, by Misses Atkinson ..... 2 10 0—6 0 0
CLIPTON-UPON-DUNMORE ASSOCIATION: by the Rev. J. H. C. Moor, M.A. 10 0 0
CLEWER ASSOCIATION: First Quarter; by the President, Rev. C. Jervis, M.A.:
Annual Subscriptions ..... L. 12 1 6
Donations 3 10 10
Weekly Collections, by Twelve Individuals 8 3 5
Clewer Free-School, poor Children.. 0 11 11½
Young Ladies at Miss Ward's School 0 6 0—24 13 8½
By Rev. W. S. Dusatoy, *Portsea*:
Teachers of St. John's Chapel Sunday-School: First Quarter 2 5 8
Children of ditto ..... First Quart. 2 6 11
Collection by W. Ayers: First Quart. 1 15 8
Sundry Subscriptions, &c. ..... 1 19 1—8 7 4
Nevern Church, near Cardigan: Collection by Rev. D. Griffith, Vicar 15 10 3
Rev. John Riland, M.A. *Yeavil, Staffordshire* 10 10 0
LEICESTER AND LEICESTERSHIRE ASSOCIATION: First Remittance 120 0 0
St. Giles's Church, Cripplegate: Collections by Rev. G. F. Bates, M.A. Lecturer 38 4 2
Anonymous: by Rev. Josiah Pratt, B.D. 2 0 0
By Miss Chambers, *Hackney*: One Quarter 3 0 0
By Rev. Thomas Sheppard, M.A. from *Pentonville* .. 17 9 6
QUEEN-SQUARE CHAPEL ASSOCIATION: One Quarter: by Rev. John Shepherd, M.A. 21 7 6

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